

THE SPIRIT OF MISSIONS



The Church in the City-- Beginning a series describing some parishes which are vital forces in their communities

FEBRUARY, 1939

A Message

from

The Presiding Bishop

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¶ A new and different SPIRIT OF MISSIONS will be presented to the Church with the March issue.

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¶ It is important that every Church family receive a copy. Clergy and other Church leaders are urged to make plans for a wider distribution of this new magazine.

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¶ The March issue will be the LENTEN OFFERING NUMBER, designed especially for sale by the boys and girls of the Church. This is an ideal way for them to earn money for their Mite Boxes and I hope wide use will be made of this particular issue.

H. H. George Tucker

THE SPIRIT OF MISSIONS

William E. Leidt, Editor

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St. Andrew's Church, Tampa, Florida, where the congregation under the leadership of its Rector, the Rev. J. B. Walthour, has developed a notable parish program. See story on page 53.

The Spirit of Missions

February, 1939

To Our Christian Brethren

A United Statement by Church Leaders of America

On Christmas Eve, December 24, 1938, responsible Christian leaders in the United States issued a statement "to our brethren of every Christian confession" on the horrible plight of people living in totalitarian States. This statement, approved by National Council at its December meeting, and signed by the Presiding Bishop, the Rt. Rev. Henry St. George Tucker, is printed here. Other signers include Archbishop Mooney of Detroit and head of Roman Catholic charities in America; the Rev. George Buttrick, President of the Federal Council of Churches of Christ in America; the Rev. L. R.

Scarborough, President of the Southern Baptist Convention; and Willis M. Everett, Moderator of the Presbyterian Church in the United States. The action of the Federal Council was not merely through its officers but was the joint action of a recent meeting in Buffalo attended by 485 delegates who spoke for the entire list of Christian bodies affiliated with the Federal Council. This statement is unique, representing as it does a united American Christendom and the Editor hopes that the entire SPIRIT OF MISSIONS Family will read it carefully and pray "for the oppressed and their misguided oppressors."

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INDISPUTABLE EVIDENCE of the burning of Jewish synagogues, confiscation of Jewish property, and mass punishment of a merciless character for the tragic crime of one grief-crazed youth, with the open threat that Christians who protest will be treated in the same manner as Jews, compels us, as responsible Christian leaders of the United States in the Roman Catholic Church, the Protestant Episcopal Church, the Southern Baptist Convention, the Presbyterian Church in the U. S., and the bodies constituent to the Federal Council of Churches of Christ in America,

to record our horror and shame that the Government of a great modern State should openly instigate and condone such action.

Racial conflicts are ever prone to produce lamentably unjust consequences. It is pertinent then to remind ourselves and others of the inexorable justice of the God whom we worship and whose creatures all men are whether they choose to acknowledge it or not.

Not only Jews, but Christian Germans of many communions are under severe restrictions and oppression. In such offi-

cial publications as the *National Socialist Handbook for Youth*, the Churches, Catholic and Protestant, are specifically described as enemies of the "world-view of National Socialism."

Opposition to the Churches is openly urged upon German youth. Freedom in education and in action is increasingly restricted. In no smug sense of our own righteousness but in a profound spirit of Christian justice, we protest the flagrant denials of rights which the National Socialist Party specifically guaranteed when seeking the support of the Churches.

And further we express the conviction that all totalitarianism whether Communist or Fascist is, in its full implications, incompatible with Christianity,

usurping as it does loyalties which are due to God alone. Its pressure upon the liberties and the faith of Christians is a threat not only to the survival of Christian ideals but also to the maintenance of civilized order in society.

With concern for the victims of this two-fold oppression in Germany—that visited upon Jews and that directed against Christians—we acknowledge our responsibility to seek to mitigate their tragic lot and commend them and their sufferings to our brethren of every Christian confession. We pray—and we urge all Christians to pray—for the oppressed and their misguided oppressors to the one and only God of all, King of kings, and Lord of lords.

Missionaries

MISS ELLA FOERSTEL who has completed a first term of service at St. Luke's Hospital, Tokyo, is returning to her Canadian home on furlough and after a brief rest will take post-graduate work in anticipation of her return to Japan. She arrived in Vancouver, December 12.

Miss Nellie McKim, like her father, the late Bishop of North Tokyo, has given years of service to Japan, the land of her birth. While on furlough in this country since August, 1938, she has been speaking widely and effectively about the Church's work in Japan and with the approval of the National Council has been endeavoring to secure funds for a mission residence at Shimodate, an important center for evangelistic work among women and for kindergarten work. She sailed December 16, from New York on the *Queen Mary* to spend Christmas in Wales. She will return to Japan in March.

On December 5, for the second time, Sister Frances Jolly of the Church Army, arrived in Liberia after a furlough in this country, ready to reinforce the great work of Miss Mary Wood McKenzie at the House of Bethany, Cape Mount.

After having already served for fourteen years, Miss Dorothea Taverner, one of the nursing staff of the Philippine

Islands on December 4 reached Manila after furlough. Bishop Mosher has assigned her to one of our most advanced stations, Balbalasang, in the Igorot country in Northern Luzon. She will be the only missionary there.

After a brief furlough in this country in the course of which he traveled widely, made many addresses, and attended for the first time a meeting of the House of Bishops, the Rt. Rev. Robert F. Wilner sailed on December 10 for the Philippine Islands.

Deaconess Margaret Bechtol who has spent most of her furlough in the United States in introducing Church people to the beautiful work done at St. Andrew's Craft Shop in Mayaguez, Puerto Rico, reached her station on December 15.

Last October, the Rev. John G. Magee and Mrs. Magee left their four young sons in England to come to the United States to fulfill speaking engagements. They have traveled widely and spoken effectively of China's great need in these days. They returned to Mrs. Magee's English home to be with their family over the Christmas holidays. Early in the new year, Mr. Magee started back to his work in China while Mrs. Magee remained with the boys.

Tampa Parish Looks at Its Area

By the Rev. John B. Walthour

This is the first in a series of city parish stories illustrating the opportunities facing the ordinary urban congregation today and the fruits which result from a considered approach to contemporary situations. These studies of what various city churches have actually done are intended to supplement other available materials on this subject, chiefly The Church in Urban America, a series of six pamphlets recently issued by National Council and now available at fifty cents the set from Church Missions House Book Store. Please turn to page 79 for comment by Bishop Peabody of Central New York.

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“WHEN YOU ARE considering applicants for a position, it is all-important that you measure the area of each man applying. You must measure him in terms of ability, reliability, endurance, and activity. Ability may be called a quality of the head; reliability, of the heart; endurance, of the hand; and activity, of the whole integrated man.”

These words are taken from the address of an able speaker on employer-employee relationships. Some of us in St. Andrew's parish, Tampa, Florida, thought that they possessed the ring of sound advice. As employers we appreciated them. But then there came the startling remembrance that we also are employees. Our parish, and each individual communicant in it, is an employee of God. We are here to serve Him, and to labor at whatever task He might assign us in furthering the establishment of His Kingdom on earth. So, in effect, we said, “Instead of looking upon our employer status, suppose we try to see ourselves as God sees us. What

kind of employees are we? Just what is our area?”

It was with that idea in mind that the Rector and Vestry undertook the making of a survey of the parish. From the very start of this task, it was impressed upon the “surveyors” that this was not a “unique parish.” We knew that we shared in the problems of all parishes; that we had our share of parish assets. We sought no alibis or excuses for our shortcomings; what we wanted was the truth.

The basis of the survey made in St. Andrew's was the mimeographed material, *The Parish Reconstituted*. The introductory paragraph of this paper states:

It should be taken as no admission of a lack of devotion to the missionary imperative of the Church if we now assert that the rehabilitation of our parishes and missions must be the chief emphasis in the first step of anything like a resumption of religious action.

That statement was one to which the Vestry gave its hearty endorsement. Each vestryman seemed to feel that, at long last, the Church was on the right track. For once the talk was not about “foreign missions” but about “our own parish.” And, each individual vestryman was quite ready to undertake anything that would help to carry the parish forward.

We soon discovered that the plan outlined in *The Parish Reconstituted* must be adapted to fit our own needs. One example will suffice. In that portion of the survey entitled, “An Appraisal of the Parish,” it is suggested that a study be made of the past ten years of parochial statistics and history. When we made our survey (Autumn, 1935), it was felt that the past ten years had not been normal. The Florida real estate bubble had burst in 1925, and the stock market crash had



RECTOR of St. Andrew's Church, Tampa, Florida, the Rev. John B. Walthour

followed in 1929. As a result, the years between 1925 and 1936 would show only the dark side of the parochial picture. Therefore, our survey was extended back over fifteen years, to include what we believed to be a normal year or two, together with the years of boom and those of discouragement.

The committee appointed to undertake this somewhat staggering task spent the best part of two months at its labor before even the preliminary report was ready. But, when this report was made to the Vestry at a meeting called especially for the purpose of hearing it, one could almost feel the quickening interest which was aroused in that body. For years the members of the group had seen the parish living from one month to another, with no apparent long range planning, and with no substantial basis of fact upon which to build such a program. They regarded the preliminary report as something upon which a business man could put his mind to work; they desired to see the project completed. Before their interest had an

opportunity to wane, the survey chairman had given every man an assignment, with instructions to report at the next meeting of the Vestry.

Some idea of the scope of the survey may be gained by noting a few of these assignments in general, and the detail of one of them. Studies were made of the diocesan and General Church Programs; of the membership of the parish; of the parish work in religious education, social service, and community relations; of parish publicity; of the parish's fellowship with the diocese and general Church; of worship and Church attendance; of parish organizations; of financial resources. An inventory of equipment also was made. That alone should give some idea of the amount of work that was done by the Vestry. But, when one studies in detail any one of the above assignments there can be only admiration and respect for the men who gave such care to the examination of their status as "employees of God." Those studying the membership of the parish sought statistical information, over a fifteen-year period, as to the number of baptized persons, communicants, families; children baptized, adults baptized; children confirmed, adults confirmed; communicants otherwise received; communicants lost by death, by transfer, by lapsing. From this information two maps were prepared: one showed where the homes of the members were at the beginning of the fifteen-year period; the other where they were at its close. The principal sources of growth and loss were thus determined, and the trend of residence with respect to the Church was known. The make-up of the membership as to social and cultural background was then studied, and an attempt was made to suggest ways of bringing about a democracy of interest in what was found to be a "cosmopolitan" parish.

With the aid of our maps we were then ready to reorganize our group system. The system itself was nothing new to the parish; it had been in existence several years. But a new grouping was found to be necessary, and was made. Under the present system the parish is divided geo-

graphically, with about eight families to a group, and, as far as possible, the group leader lives in the neighborhood of the group.

Each of the principal divisions of the survey was made in like detail, and when all was completed, the Rector and Vestry believed that a true picture of the parish of the past and present had been obtained.

Then the analytical process stopped. We knew what we had been and what we were at that time. But, what were we to be in the future? What was our goal, and what steps would we take to achieve it? We defined our goal in general terms; we were to keep constantly before us the ideal of the Kingdom of God and to strive to make our parish a visual representation of it. We believed that on the basis of the information we had obtained that we were ready to build a program that ultimately would lead to that goal.

After a good deal of discussion, it was decided that three programs should be planned: for one year; for three years; and for five years. It was the consensus of opinion that, at the end of five years, we should be better able to build for the more distant future, and better able to

judge the worth of a program in the parish.

In building these three programs, the work of the parish was divided into these departments: religious education, social service, worship, fellowship with diocese and general Church, publicity, and finance. It soon became evident that to accomplish our purpose would require a larger group than the Vestry, and a Parish Council, composed of the executive head of each parish organization, was formed. The program was then laid before this group and each organization was requested to build its own program along lines that would lead to the accomplishment of the parish program.

The value of such a plan is seen in the Woman's Auxiliary program. Before this set-up was in use, each of the eight chapters was carrying on its own program. There was little or no integration of programs into the program of the local auxiliary as a whole. Now, each of the chapters, annually, adopts some phase of the larger program as its special task: one concentrates on social service; another on the visiting of new families, aiding them to find their place in the parish; another



ST. ANDREW'S CHOIR adds to the beauty and dignity of the parish worship. The parish program includes special emphasis on certain occasions as times for family worship

concentrates on visiting the sick and shut-ins; another is engaged in trying to locate children and adults who should be baptized or presented for confirmation. Each of them carries on a study program under the direction of the Auxiliary's chairman for religious education. Duplication of effort has been banished to a great degree, and a wider field of usefulness is served.

WE HAVE ADHERED, fairly closely, to the programs that we developed after the survey. Four years have passed since the inception of the plan. The results have been gratifying. Some of the most noteworthy are:

Finance: 1. The mortgaged indebtedness of the parish is now being reduced \$1,000 every six months; the interest is paid regularly and on time. (The banks have shown their appreciation of our endeavors by reducing the interest rate from six per cent to four per cent. About seventy per cent of the families are co-operating in this enterprise through a Parish Pence System. Prior to this, there was no reduction in principal, and the interest was raised with great difficulty.

2. Pledged income is the largest in the diocese and we are able to plan our operating budget without anticipating any special offerings.

3. A properly conducted Canvass is held each year, utilizing only the man power of the parish, and with no single canvasser having to call on more than eight families.

Religious Education: 1. Teacher Training Institutes are held at regular intervals, with an average attendance of eighty per cent of the faculty of the Church school.

2. Study groups within the Woman's Auxiliary and Young People's Service League have been formed and encouraged.

3. The Men's Club has undertaken a definite course of study based on the five fields of service.

Social Service: 1. Most of the social work has been done in coöperation with the local agencies. (The diocese is to present a program of parochial social service this year.)

Diocese and General Church: 1. Our self-apportioned sum for this work has increased annually until it is now the largest in the diocese. All funds received for such purpose are sent each month to the diocesan treasurer.

2. The parish will be host to the Provincial Synod in 1939.

3. The parish has several members serving on various diocesan boards and departments.

Publicity: 1. Weekly bulletins, a monthly paper, and adequate bulletin boards, together with regular news furnished the local papers, are the practice.

Worship and Church Attendance: 1. The attendance at services has shown an annual increase; an increase that is especially noteworthy in that it is in the number of men and young people who are regular attendants at services.

2. Special family services at Thanksgiving, Christmas, and Easter have shown a trend towards more and more families worshipping as a unit. We are now planning to add a special Whitsunday service.

All in all, St. Andrew's has shown marked progress under a definite program. Though much remains to be done, and though the ideal is far from reached, we do feel that we are at least on the right path. We have measured our ability, and learned that we were more able than we had supposed. We have improved our reliability. Time alone will measure our endurance. We know that our activity has increased. We only hope and pray that as the years go by, and as more and more of our people become better acquainted with our program, that the God who employs us may be able to measure our area and say, "Well done, thou good and faithful servant."

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¶ The subscription blank enclosed with this issue is a gentle reminder that you, too, can be a missionary. A subscription for a friend, a vestryman, a Church school teacher, or other worker is a simple service you can do today, right in your own home for the Kingdom.



THE REV. K. HORIE (LEFT) WITH CHURCH OF THE RESURRECTION CHOIR

Peace Tower Chimes Ring in Kyoto

By Mrs. J. M. Oglesby*

WHEN THE GARDEN CLUBS of America visited Japan in 1935, Episcopalians among the delegates interested themselves in the work of the Church. Among the projects they aided was the Church of the Resurrection, Kyoto (see January, 1937 issue, pp. 17-19), then struggling to acquire adequate housing for the Church life it was working to build up, and the Social Welfare Center organized by the Rev. J. Kenneth Morris, the rector, and the Rev. K. Horie, the assistant. The interest of the Garden Club members resulted in providing funds for the erection of the tower that joins the church and parish house. This Peace Tower witnesses to the friendship between America and Japan.

*Secretary to the Bishop of Kyoto.

From the very beginning, the third-story chamber of Peace Tower was intended to house chimes that would play their part in carrying the happy tidings to all within hearing. But funds for this were not available. During the past troubled months, Mr. Horie became more and more convinced that this empty bell chamber represented an opportunity that was not being used; an opportunity to bring the consciousness of the Church's presence into each home in the community, and to assist in the realization of one of the principal aims of the workers at the Church of the Resurrection: making the church truly the center of the community.

The idea grew in Mr. Horie's mind that by ringing the church bell every day at a fixed hour, and calling the community to

join in prayer for peace, the community would be working, and working together, for "Peace on earth, good will toward men."

When his plan became definite, Mr. Horie called a meeting, not only of the Church members, but of all the people in the neighborhood, Christian, Buddhist, Shinto, and others, to hear his proposal. The response was most enthusiastic and Mr. Horie set out determined to secure the needed chimes.

He was successful and in early September, 1937, a set of five beautifully toned chimes was installed. On September 12, the entire community was invited to come to hear the chimes for the first time. The church was crowded. The meeting provided an opportunity to review the history of Peace Tower and its significance and to explain the Christian attitude towards war. The crowded church also attested to the interest and coöperation of the community, and centered their attention on the Church and what it represents. It was then decided that until peace between China and Japan is established, the bells would be rung every morning at six o'clock. At that time prayers will be said in the church, while those who cannot come to the church are asked to join, in their homes, in prayers for peace.

In telling this to the American friends of the Church of the Resurrection, Mr. Horie points out the fivefold influence of the chimes and their furtherance of the purpose of Peace Tower:

1. Beauty—the tones of the chimes are very musical and they carry the influence of beautiful music.

2. Men from many of the homes in the community have been called to serve their country. When these families hear the

bell at six o'clock each morning and know that in the church and in all the homes about them prayers are being offered for a quick and fair settlement of the problems between China and Japan, their hearts will be comforted and their courage strengthened.

3. In discussing the ringing of the bells, the message of Peace is spread. A specific instance is that of a middle school teacher living in the neighborhood who, with his family, joins in the prayers each morning. He thinks so well of the plan that he has told his students about it, and explained the reason.

4. There has always been the feeling in Japan that Christianity encourages anti-nationalism. It is only when people come into direct contact with Christian teaching that they learn that Christians may also be patriotic. The chimes have furnished an opportunity for many non-Christians to learn the truth in this connection.

5. The community meeting in the church has spread the message of friendship typified by the tower, when they heard its history, its name, and its significance. This will long be remembered. The children who now hear its daily call to prayer for peace, the peace that will bring home father and brother, when grown to manhood and womanhood, upon hearing the bells or seeing the tower will recall the part it played in their lives at a time of national crisis.

Thus the Peace Tower lends its strength to comfort the community. The bells it houses send their call out on the morning air summoning Christian, Buddhist, Shintoist, and all to prayer for peace between China and Japan. May they call more and more to pray for that "peace which passeth understanding."

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¶ New Missionary Maps of Japan and Liberia are now ready. Uniform with the map of the Philippine Islands, announced in the December issue (p. 506), the maps, priced at twenty-five cents each, are invaluable to any group wanting to know more about the Church's world-wide mission. Every parish should have a set. Does your? Order from Church Missions House Book Store—price \$2 for a set of eleven maps.

India's Students Find the Way

By Sister Martha, O.M.S.E.*

THE OXFORD MISSION to Calcutta was begun in England about sixty years ago, when a group of Oxford professors and students met together and decided that they would like to share with the students of India some of the riches of Christ which were theirs. Among them were such men as the late Bishop Gore, Bishop King of Lincoln, Dr. Scott-Holland, and Bishop Talbot, who, although they did not go to India to work, never during their life-times ceased to give the mission of their best counsel and advice and to back it with their prayers. In 1880 three young men set forth. One of them lived to serve the mission for fifty-three years.

The purpose was to work among students, and that has continued to be the chief aim. But in India, where there are so many needs, it became necessary before many years to extend the scope of the work, and with the coming of more recruits extension became possible.

In East Bengal there was a district of some fifty-five square miles, formerly shepherded by an independent missionary, at that time unshepherded, having a Church membership of some 1,500 souls. When the Bishop asked the Oxford Mission to be responsible for these people it was an opportunity which could not be refused. It soon became apparent, however, that if this work was to be done, the women must be influenced, and to do this women workers must be found. Accordingly, in 1902, four women joined the mission to help wherever the need was the greatest. Just then that need lay in the villages. Three of them remained and were to form the nucleus of the pres-

ent Sisterhood of the Epiphany. All three are still living.

The Oxford Mission now consists of the Brotherhood of the Epiphany, numbering fifteen priests and three lay-brothers, and the Sisterhood of the Epiphany, numbering thirty-one, including novices. The Sisterhood, of recent years, has taken on an international character, there being in addition to the English, Scottish, Welsh, Irish, and Manx Sisters, one Sister of French descent, one American, and one Indian, while there are also two candidates, one Swedish and another Indian hoping to come soon to test their vocations. Being founded on Benedictine principles, the Brothers and Sisters bring the gifts they have, and priests, parish-workers, rescue-workers, doctors, nurses, teachers and others join together to work for the Kingdom of God in India. The most recent work is the taking over from the Church Missionary Society of the work among lepers in Calcutta, of whom there are some 150,000. As this article is to be about work among the educated classes, enough has been said of a general nature.

IT IS IMPORTANT to point out that it is impossible to generalize about anything in India. For instance, in other articles which appear in *THE SPIRIT OF MISSIONS*, accounts are given of the great work of the Church in Dornakal, showing how the Christian message has spread, and how thousands of people in that area have been baptized even in one day. The Oxford Mission works, too, among the village people, and the Church is growing, but only by the one-by-one method. In Madras also there have been two well-equipped women's colleges for nearly twenty-five years, whereas in Calcutta

*The American member of the Oxford Mission Sisterhood of the Epiphany, Sister Martha contributes this third article in our special series on the Church in India. Her work is in Barisal, East Bengal.



HINDU students "eating rice" in an Oxford Mission hostel. These hostels help break down many ancient prejudices

there is no college now that can in any way compare with either of them. This article has to do with the Province of Bengal.

Bengal has changed considerably both outwardly and inwardly in the past sixty years, and nowhere is this more to be seen than among the students. Sixty years ago, when a student came to college, he had to have his own mess with students of his own caste; he even, in some cases, brought his own cook to make sure that his food was not contaminated. Nowadays that scrupulosity has disappeared. Students of all castes and creeds mess together, and what is more, they take delight in eating all sorts of foods, once taboo, and they ask no questions as to who has done the cooking. About the only thing a modern Hindu will not touch is beef. A good number of the students of today are sons and daughters and even grandsons and granddaughters of men who themselves have been to college and have had their prejudices broken down. Many have lived in the Oxford Mission hostels. Through the years the leaven has been working.

The demand for higher education for girls has come about with amazing rapidity. Sixty years ago women did not go to college; even thirty years ago comparatively few went. Since the Quinquennial Education Report in 1933, the number of women sitting for the various examinations of Calcutta University went up by one thousand in a single year.

And how different the students are from their elder sisters who went to college a few years back! Bengal has been a conservative province. The women have lived sheltered lives; they have not gone out walking on the streets, even in pairs; they have kept their heads covered; they have worn simple white *saris*. Today in Calcutta a great change has come about which has extended to other cities as well. The fashions have changed. Young girls go about alone or in pairs, heads uncovered, dressed in the brightest and gayest of colors, silk not cotton. This seems to be symbolic of the great internal change that has come over Bengal, for Bengal has changed.

Fifty years ago, or even twenty-five years ago, they were more religious-minded. They liked to discuss problems of religion; they were more simple; they loved their country, but the nationalistic movement had not swept them off their feet. Today the Bengali student in general cares little for religion, his own or anyone's else. He is quite ready to believe that the Christian religion is a good one, it may indeed be the best, but to become a Christian would mean for him denationalization even if he had any leanings in that direction. He is intensely patriotic and at present his patriotism is taking the form of his giving himself to the establishment of home rule. The modern spirit also has taken possession of him. Caste and superstition are breaking down and in their place rationalism is stepping in. Many students even profess atheism. They are ready to leave religious practices to women. The women, it is true, are by nature more religious, but they (we are speaking of non-Christian students) are as yet immature. As for the Christian students, there are large

numbers of them, fine men and women, trying to be true to their Master. The subtle and grave danger is that they are inclined to a vague and indefinite and indiscriminating theology. It would be so easy for most of them to join together in one great Christian fellowship. Speed the day when this may be a reality, but let them first understand what that means. A little book, *The Heritage of the Indian Christian* by a member of the Church of India (Christian Literature Society Depot, Madras) shows how real this problem is.

THE PRESENT provision in Calcutta for girls' higher education in Arts is:

1. Four Indian girls' high schools have added classes beyond matriculation. These are of very great service to students preparing for examinations, but are not in a position to provide a very wide or full college life; the school children outnumber the college students, and they share the same grounds and, in three cases, the same hostel.

2. Two men's colleges have opened their lectures to girls, but most Bengali parents feel very strongly that the time for the coeducation of girls and boys has not yet arrived in Bengal.

3. In classes held in men's colleges in the early morning hours, where before the men students arrive, the same professors give their lectures to classes of girls, who go to the college from six-thirty to ten-thirty a.m. The greater number of girls prepare for degrees in this way. The lectures are limited to books set for examination; the girls have no opportunity for asking questions and the professors have no time to let them do any written work. They sit at the lectures and go away, and this is all the college life these students have. They are entirely without all that delightful companionship and opportunity of sharing interests with fellow-students which is one of the chief formative elements in Western education.

Two-thirds of the women students in Calcutta live in their own homes, but the hostel accommodation provided for girls not living in Calcutta leaves everything



KANTHU, typical of the alert young women students whom the mission hostel is guiding to Christ's way of life

to be desired. Some cheap house is taken without regard to sanitary conditions, meals and cooking are bad, and the girls are exposed to real danger from want of adequate guidance and supervision, and have no help at all in adjusting themselves to city life.

WHAT CONTRIBUTION is the Church making in the way of helping to build up the characters of these men and women students and in giving them a vision of Christ? The Scottish Church has a very fine college for men, to which women are admitted. For these women a hostel accommodating eighty girls has been attached. The Church (of England) Missionary Society has a college for men. The Roman Catholics have a college for men, and a girls' school to which are attached college classes for women. These are the only Christian colleges now in Calcutta. Until five years ago there was a Diocesan College for women in charge of the Sisters of St. John the Baptist (Clewer) but the college was unfortunately of necessity closed.

The Oxford Mission, believing that the

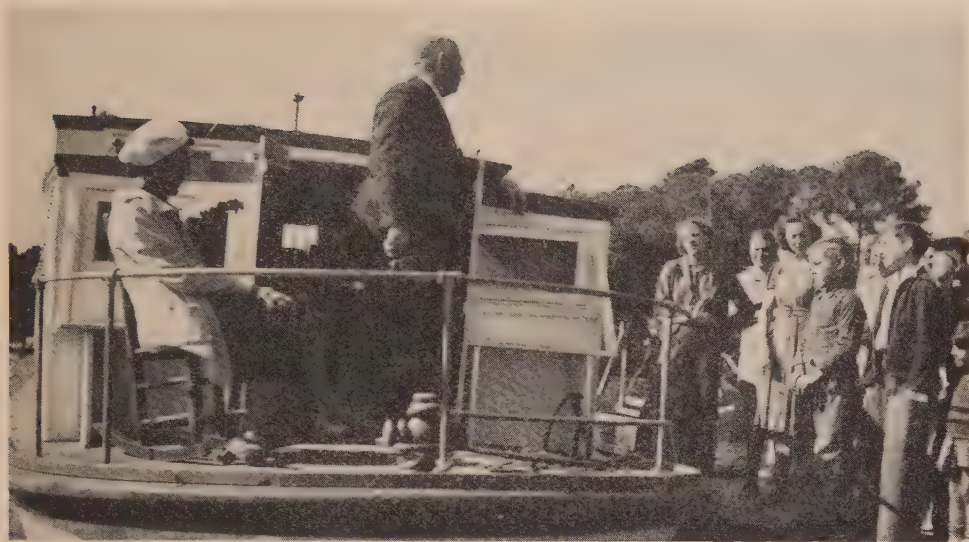
best way of influencing students is individually or in small groups in their leisure time, has followed the policy of maintaining hostels. Since 1880 hundreds of men students have come under the influence of the mission in this way, and it would make an interesting and inspiring story to tell about some of those who have lived in these hostels. The Superior of an Indian Brotherhood, doing mission work in a remote district among a backward people, is a convert, due to the light he saw when as a young orthodox Brahmin student he lived in an Oxford Mission hostel.

The Sisters of the Epiphany for years wished to do a similar work among the women students, but the demands on their time for what seemed more urgent work stood in the way. In 1933, however, with the closing of the Diocesan College, it seemed that the time had come to do something definite. Following the policy of the Brothers, they decided, at least as a first step, to open a hostel for women students. In 1934, in an untouched area in South Calcutta, near one of the men's colleges which holds special lectures for women in the early morning, they leased a large, airy house for a period of three years, and when the new term opened, the house was practically full. A number of the students were daughters or granddaughters of old Oxford Mission students. The house was not ideal, not having a garden and being situated on a particularly noisy corner. So at the end of the three years another house was taken (in which they are now living) in a quiet street, with a garden and a place for games near by.

As has been pointed out, the students get practically no help outside their college lectures, so one of the chief works of the Sisters has been that of tutoring. The students have all too little background and have for the most part been badly trained for college. They have never learned in high school to think out their own problems, and consequently helping them to know how to read is most necessary. Then, of course, they must have some recreation and exercise and they must entertain their friends. An effort is

made to give them a little taste of the college life of which they are deprived. Is it worth while? Yes, undoubtedly. These young women will be the mothers of the next generation as well as the wives of this one, and in the present stage of Indian development, especially its political development, the immediate future may be more important than the more remote one, for the franchise has been given to women. Giving them a sane and generous outlook and a spirit of internationalism is particularly valuable just now. But that, of course, is not enough, as the Christian girls realize.

It has not been a rule to make prayers or religious teaching compulsory. The Christian girls naturally take their share in the religious life of the house, by attending English Evensong in the chapel. They have their Bible class and attend the Sung Eucharist at the parish church on Sunday mornings. One or two of them make use of the chapel for private devotions. How to help the non-Christians is the problem. Until they take the initiative and ask for teaching it seems wisest to wait. At present they seem to have no sense of need or of sin. They are good, happy, unselfish girls, devoted to their families. A few have shown a serious side and have wanted to talk about religion, but not with any idea of accepting Christ as Saviour. But the majority are not yet awake. The question is: What will waken them, and when, and who will be at hand to help them when they do awake? We hope that their time in the hostel is preparing them in some way for that moment in the future—some crisis perhaps of joy or sorrow or despair, when the awakening comes, and we pray for them that when it comes they will know where to turn. It is a solemn thought that the Sisters' faithfulness to their Lord now, may be the human channel by which they will find the Way. The hopeful thing is that the women of India have always been imbued with the idea of self-sacrifice, and therefore when they do realize the truth about our Lord, they will be ready to sacrifice themselves for Him and His cause.



THE REV. A. H. MARSHALL HOLDS SERVICE FROM CHURCH BOAT DECK

Church Boat Sails Inland Waters

By Sarah B. Noe*

WHEN WE SPEAK of the Romance of Missions our thoughts usually center upon the thrilling experiences along the coast of Labrador or the work of Bishop Rowe in Alaska or the far-off work in China and Liberia and lose sight of the fact that right here at our very doorstep there is an opportunity, with as romantic an appeal as anyone could wish for. The Macedonian call "Come over and help us" is sounding loud and clear.

During his more than twenty years as Bishop of East Carolina, the Rt. Rev. T. C. Darst has heard the call, realized the need, and dreamed of the day when he could start work along the waterways

which border the eastern part of the diocese.

Some months ago, the fishing boat *Josephine Marshall* was chugging northward along the Inland Waterway when suddenly it sputtered and went dead—out of gas. Its owner, the Rev. A. H. Marshall, rector of St. Philip's Church, Southport, North Carolina, found himself off Tar Landing, a tiny swamp settlement. He went ashore for fuel. The natives were amazed and excited. They had not seen a minister for more than two years. They begged Mr. Marshall to conduct a service in the village store. By the time he was ready to begin, hundreds had assembled from the surrounding swamp-land.

Mr. Marshall reported his experience

*Mrs. Noe is the wife of the Rev. A. C. D. Noe, Vicar, St. Thomas' Church, Bath, North Carolina.

to Bishop Darst and the Diocesan Convention. Immediately plans were made to make a survey of the region, with a view to beginning work. Provision was made for a partial financing of the project and Mr. Marshall was named missionary in charge.

The survey was made by the Rev. W. R. Noe, Executive Secretary of East Carolina, and the Rev. Alexander Miller, rector of St. Paul's Church, Wilmington. These two clergymen, with Mr. and Mrs. Marshall, made a tour of the territory on the *Josephine Marshall* meeting the people along the route, holding services, and making inquiries as to the needs and the possibilities of development. The findings were in perfect accord with the earlier discoveries of Mr. Marshall. The committee enthusiastically endorsed the proposal to begin work in this new and promising area. It also recommended that the territory be divided into three parts, each embracing about one hundred miles of coast line and adjacent territory: First, from Calabash on the South Carolina border to Swansboro; second, from Swansboro to Belhaven; and third from Belhaven to the Virginia line, and suggested that effort be concentrated for the present on the southernmost unit.

Work in this territory demands an experienced skipper and a sturdy boat as rough water is often encountered in the sounds and while crossing the Cape Fear, Neuse, and Pamlico Rivers. The *Josephine Marshall* is capable of taking the bumps and Mr. Marshall has proved to be a skillful sailor, well acquainted with these waters. The people in Mr. Marshall's new parish live on the very front porch of the nation and are some of the purest Anglo-Saxon stock in the world.

The first preaching mission was held for these people late last June at a little fishing village called Calabash, forty

miles from Southport. Benches were built in the woods near the water and forty people came to the service the first night. The following day was spent in visiting the people and getting acquainted. The next night more than a hundred people attended the service and became so enthusiastic over the mission, that three men offered to donate land upon which to build a church. Two others volunteered to donate lumber. Other villagers offered to build the church, proving that they were conscious of the need of a church and some religious training.

During this mission, services were also held at Seaside where forty-five persons crowded one of the cottages. Another night, a service was held at Gause's Landing, in a private home, which was rather far from the village and could be reached only over a trail which led through a woods filled with poison ivy, sand flies, and mosquitoes. Nevertheless sixty people were present. The next night the use of a grocery store was offered in the village proper. The last night of the mission, a service at Village Point, where there is a right large settlement, brought out 125 people.

Mr. Marshall plans to have some of the services from the deck of his boat, anchored near the dock. In making his survey he estimated about fifty-five communities along the Waterway, but upon further investigation found the number to run much higher. Throughout this long Waterway the need is great and there is a wonderful opportunity; full of romance which will also call, at times, for religious heroism. "The fields are white to the harvest" and Mr. and Mrs. Marshall, because of their love of the water, the people in these communities and work of this type, are well fitted to direct this Church extension and bring to fruition Bishop Darst's dream.

• • •

The Rev. C. Leslie Glenn, Rector of Christ Church, Cambridge, Massachusetts, and sometime National Council's Secretary for College Work, will be the speaker in the Church of the Air service to be broadcast over the Columbia network on Septuagesima, Sunday, February 5, at ten a.m. o'clock.

Helping Children to Worship

By Alice Gregg

Miss Alice Gregg has served the Church in China since 1916. For several years past as one of the coöperating secretaries of the National Committee for Christian Religious Education in China, and as secretary of the Committee on Religious Education of the Chung Hua Sheng Kung Hui she has played an important part in the development of this type of activity in the Chinese Church. Occasionally she has shared with the readers of THE SPIRIT OF MISSIONS accounts of some of her activities such as How Chinese Children are Made Christian (February, 1931 issue, page 81), and Religious Education in the Chinese Church (May, 1937 issue, page 215). In the present article which appeared originally in The Chinese Recorder for November, 1938, she tells of the development of worship for children; a development which many readers undoubtedly will covet for American children as well as Chinese.

• • •

TEN YEARS AGO, a student in the Department of Religious Education at Teachers College and Union Seminary, New York, I set myself the project of learning how to conduct Children's Worship. The preceding summer, a ten-day course in the theory of worship under the Rev. John W. Suter, Jr., had aroused the desire to put theory into practice. A list of those churches in New York City which permitted visitors from the Department of Religious Education was posted in the Department Office, and each week one of these churches was visited.

The first visit stands out vividly. This particular church, Methodist, had engaged a Union Seminary student to conduct their children's work for them. There were classes, and then the children adjourned to the church for "worship." They trooped in, making so much noise that the "soft music" (piano) could not be heard. (I was later to see the effect, in another church, of pipe organ music. It was inspiring, just to watch the transformation of the children's faces as they

entered, and went softly up the aisle to their seats.)

"This is a church!" shouted the outraged young man above the din. "Go out and come in again, softly!"

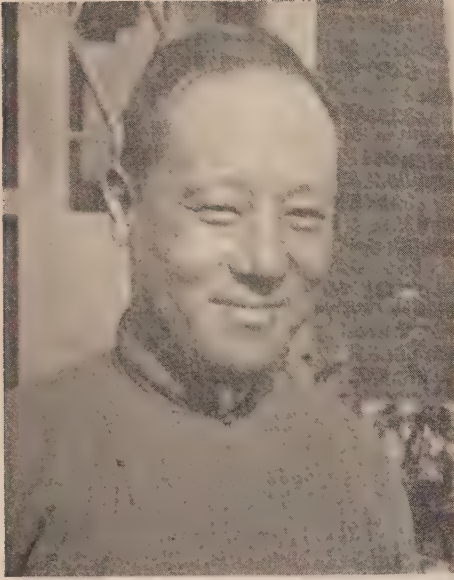
This process completed, the "service" began.

"Today, we learn a new hymn, *This Is My Father's World*." They did.

Then followed a Responsive Scripture Reading from a chart. A child was brought up, who stumbled through one verse, and the children stumbled through the response. And so it went: a glorified classroom procedure which went under the name of "Children's Service" because it was held in a church! The only thing they were not asked to learn was a prayer, extemporaneous, made by the leader. To this they were asked to listen!

It is only fair to the young man to say that he was not happy with his work. He knew that something was wrong, very wrong, but he did not know what it was. Neither did I, when, on the way home, he asked for help.

My second experience was sharply in contrast, and also stands out vividly. It was at a Negro Baptist Church in Harlem. A Mr. Hill, born and reared in South Carolina, and a Yale graduate, was in charge, and I gratefully acknowledge my indebtedness to him for my first practical lesson in the conduct of Children's Worship. He had the children for about two hours, and this time was divided into a general assembly, or practice period; classes and handwork; then, last of all, the worship period. This was not held in the church. The children returned to the assembly room, but they came in quietly and in order. They knew what they were to do. They had practiced the hymns. They had been told that following Mr.



DEAN CHEN offered Miss Gregg the Church school of the Cathedral of Our Saviour in Anking as a laboratory for her work

Hill's prayer they were to sing the response, which they had practiced, "Lord, Hear my prayer, Let my cry come unto Thee." The service was brief and beautiful, and happy, shining little black faces filed out. "This," I told myself, "is really worship."

Many other services were attended during the term. None were quite as bad as the first. All the better ones were better because the children, as in this instance in Harlem, came knowing what they were to do. Preparation, I discovered, and environment—these were the *sine qua non* of genuine worship.

Each Church group has its own technique through which its members draw nigh to the Source of Life. Rufus Jones, in the account of his boyhood days given in *Finding the Trail of Life*, speaks of the "character-molding silences" in the little meeting-house of his youth. The Methodist may, perhaps, recall the prayer-meeting at which the light broke through.

To the devout Anglican, while he, too, may have discovered himself the beloved child of God through the Sacrament of

Preaching, after which, like George Fox, he feels that the whole creation has "a new smell," still, in the years that follow no mere service in which the sermon was the high point could ever have the meaning for him that the Holy Communion holds. He knows that service almost by heart, as he knows the path to his beloved's door. Step by step he follows the way to keep tryst with the Divine. In beautiful language he prays that all evil be swept from his heart and the Holy Spirit blow through like a wind. He listens to God's Word. He confesses his failure to live up to it, and hears the promise of forgiveness and the Comfortable Words, "Come unto me, all ye that travail and are heavy laden." Then, he sees again in his mind's eye that last Breaking of Bread, feels himself the least of all to receive as he is caught up into the glory of the mood expressed only by the life flowing from Vine to branches. Nothing but the complete offering of the self will suffice, and the climax is reached in the words, "And here, we offer and present unto thee, O Lord, ourselves, our souls and bodies. . . ."

No one can judge what a service may mean to another, until he has participated frequently enough to know the service. We do not love a symphony or opera until we know it from beginning to end. That familiarity may breed contempt may be true of the contemptible. Familiarity with the great and beautiful breeds contempt for the cheap or unbeautiful.

THEMES FOR WORSHIP

WITH THE Anglican traditional observance of the Church Year, with its great festivals of Christmas and Easter, and the lesser seasons and special days of the Church Year, Harvest Festival, All Saints, together with such special days as National Day (Double Ten), Children's Day, Mothers' Day, with this as background we would begin by sitting down with a calendar and mapping out topics for the autumn term, or through Christmas. Later, we would do the same through Easter, and finally, through the remaining Sundays of the late spring and sum-

mer. As an example, let us choose the period September-December.

Harvest Festival in the Chinese Church comes late in September, as a usual thing. A good topic for the September services is Thanksgiving, culminating in the centuries-old custom of thanks for the fruits of the earth. Our Children's Services during this first September were necessarily of the simplest. With the fixed principles that nothing should be used in worship except the already familiar, and that a worship service is composed around a theme, every hymn, prayer, and scripture portion being carefully selected as parts that would fit into a whole, we were limited in those first Sundays to the use of those materials which we had been able to learn or review during our practice periods; the half-hour that preceded the forty-minute Children's Service. (Sunday school classes followed the Children's Service.) We say "review," for while this was the first September that we had had charge of these children in this department of the Sunday school, they had been in Sunday schools for some years, and had a Christian background. They were from the three higher primary grades. The lower primary children had a separate session of Sunday school, following the kindergarten "circle" idea.

For October, we chose themes connected with Christian patriotism. Both Double-Ten Festival and Medical Sunday (St. Luke's Day) fall in October. During both years of this period when we were working with this group of children we took as October themes the four great enemies of every country: poverty, disease, ignorance, and selfishness. (Disease, of course, would fall on St. Luke's Day.) We tried to teach that love of country meant love of the people in the country, and that God's will for every country was that every man, woman, and child in it should have food, shelter, and clothing, should be free of poverty, disease, and ignorance, and should be loving and generous, *i. e.*, the opposite of selfish. As we had used our September practice periods not only as preparation periods for the September services, but also in preparing

the scripture portions, the prayers and hymns, for October, our October services were richer in content.

Following our October Services, All Saints' Day falls on November 1. If October has five Sundays, we would have our All Saints' Day Service on the last Sunday in October. If November, on the other hand, has five Sundays, then one of them must perforce fall on the day itself, or the day following. We would not miss this opportunity to share with our children the Christian attitude towards that universal experience, Death, and to let them share in the glorious heritage of the saints of the Christian Church. For several Sundays preceding we read through several times together the responsive reading to be used on that day. And we practiced together the one verse that we would sing after this reading:

For all the saints, who from their labours rest,
Who thee by faith before the world confessed,

Thy Name, O Jesus, be forever blest,

Alleluia!

Learning these things was good preparation for the rector's talk, when he ex-



BISHOP HUNTINGTON of Anking is a constant supporter of C.H.S.K.H.'s Committee on Religious Education of which Miss Gregg is secretary

plained that it is not that Christians do not love their dear ones that they do not set out food and drink, as the neighbors do, but that they do not do it because they know that the loved one is with the heavenly Father. Once a year is not too often to remind our children that we live in the dimension of eternity.

Armistice Day falls on November 11, and over against the rampant nationalism and militarism of the age the Church needs to bear witness to the vision of the prophet: Of a day to come when all men shall come up to the House of the Lord, when swords shall be beaten into plowshares, and when men shall not learn war any more, but when:

They shall sit every man under his vine and his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.

It is a vision that we hope they carry with them, wherever they are scattered now. . . .

The last Sunday in November ushers in the season of Advent, and once a year is not too often to celebrate the coming of that social prophet, John the Baptist, and we learned his words to use on that day: "Prepare ye the way of the Lord. . . Let him that hath two coats give to him that hath none; and he that hath meat, let him do likewise."

The Second Sunday in Advent is universally observed as Bible Sunday, and several Sundays before the day comes we have been learning the Collect for this Sunday to use as our special prayer.

Following this Sunday, of course, there is the happy pre-Christmas season, and the great festival itself.

A WORSHIP BOOK

IN THE BEGINNING of this work with the junior department of the Sunday school at the Cathedral of Our Saviour, Anking, in September, 1936, we had no service book. We prepared for each Sunday, or for each month of Sundays, by having the parts that we needed written on large sheets of white cloth. Sometimes what we prepared especially for

use on some particular Sunday, as the Two Great Commandments, became incorporated into our regular service. The Collect for the first Sunday in Advent, while prepared especially for that day, was frequently used thereafter as our prayer after our responsive scripture reading. We alternated it with another Collect, that asks "that the words we have heard this day with our outward ears" be "grafted inwardly in our hearts" and "bring forth the fruits of good living."

Like Topsy, the Service Book just "grewed," as Sunday after Sunday, from September, 1936-December, 1937, we held our Children's Church in the transept of the Cathedral, where a special altar, special chairs, etc., had been arranged for the children. In the beginning, the service was always in the hands of an adult, but after six or seven months, we began the practice of having a child lead, a month at a time. We made no attempt at having every child lead: the spirit of worship is too important for this. It was not until we had been holding the services for a year that we began the task of collecting the materials and compiling them into a definite Order of Worship.

This preparation of a Worship Book presented problems. During the months past, we had carefully written out the order of service for the particular month, and we had used this to train both the especially qualified child (always from the sixth grade) who was to lead the service, and the congregation who were to participate. There was no problem of "finding places." Any slight change from Sunday to Sunday was easily made. We were now confronted with the task of compiling some ten or twelve different services, which would necessarily involve a good deal of repetition, and make a bulky book, or, we must have at least three sections in the Worship Book (the Sentences, the Responsive Readings, and the Prayers), with a variety of materials to use for different occasions. We chose the latter course. Printing establishments were leaving Anking by November, 1937, so we mimeographed sixty copies of our Worship Book. It was ready for use on

December 5, 1937, when only five or six of the original congregation were present. By the next Sunday they too had been evacuated!

On the one and only Sunday we had the book for use, it presented no difficulties. The little group who were present at practice period opened it to find familiar words on every page, so that "finding places" was easy for them.

The same standard was applied to the choice of all prayers and scripture portions in the Worship Book that was applied to the choice of hymns for the accompanying Children's Hymnal. In making our selections we tried to consider these points:

1. Words and sentiments should be within the understanding of the child between the ages nine to fourteen, but they should also be possible of use all his life long, without his "finding them inadequate for his growing spirit." *Old Hundredth* is an example. *Now Thank We All Our God* is another. The language of Luther's famous hymn is simple and concrete, easily understood by children, yet it means more with each passing year.

Children do not grasp the meaning of metaphorical language, or understand abstract language. These portions of their spiritual heritage should be left for the adolescent period. Dean Sperry has wisely said that the "Bible is a mature book." So is the Book of Common Prayer a mature book. We believe that the best preparation for entering into our spiritual heritage is by choosing for us in our childhood the portions that we can enjoy and appreciate *then*.

The question may arise: How can you possibly choose portions that are equally understandable for the child of ten and the child of twelve or thirteen? Months of development lie between those ages. True. Yet, we believe that Jesus' injunctions of love to God and man are understandable by the child of below ten and that at three score years and ten we have not outgrown them.

The Anglican, accustomed to the use of canticles and Psalms, will question our limited use of these portions. The only

reason we can give is that we felt them to belong to the "more mature portions" of our Christian liturgy. As they are in our Prayer Book, no Anglican can escape them. We felt, therefore, the greater urge to use the time on portions of scripture that were not in the Prayer Book.

2. Beauty and dignity of worship were sought. If this is to be achieved, certain mechanics must be mastered. The versicles are an invaluable device towards preserving the spirit of worship. Everyone is not equally gifted in creating the atmosphere of prayer, and scriptural language is a great aid. Following prayers there may come the awkward bringing back to earth of the "Please be seated," or the abrupt announcement of a hymn, or just an awkward blank. This is obviated by the habitual use of the versicles.

Our hymns and scripture portions were carefully selected, and we tried to bring the prayers used up to the same standard. As some of these are our own work, and the work of fellow Chinese, we do not feel the same assurance about them that we would feel if they were in the English tongue. At least, we know that our children were never subjected to extemporaneous prayers by devout adults. Prayers were carefully composed, revised and labored over. Sometimes we used a verse of a hymn as a prayer. Extemporaneous prayers have their place in personal devotions at the mother's knee, in the small group of the Sunday school class, perhaps even in the practice period (if brief!), but we did not attempt or permit them in the Children's Service, where we strove for "the beauty of holiness."

3. This we might term the standard of fellowship. The child is not merely to be considered as an individual. He is also a member of a social group. He achieves character as he participates with the members of that group in meaningful labor, or in meaningful rites. The Church is a society, and, just because the child is a social being, he may enjoy participation in something which he does not fully comprehend, but which he apprehends is meaningful to his beloved parents and teachers. One example will serve. The

Sunday before Easter is Palm Sunday. It was not easy to find a suitable hymn for children for that day. Finally, we were forced to use *Ride on! ride on in majesty!* This first line of each verse is in simple, concrete imagery which any child can understand, and in some cases the second line, or the fourth line of a verse, stands out. The spirit of this hymn, we felt, they could apprehend. Similarly, with the section of hymns on the Bible. Nearly all these are full of metaphorical language. "Thy word is a lamp unto my feet" is infinitely meaningful to us, but not to a child. There was no choice at times but to choose a hymn which, while not suited to the stage of development of the child, yet permits him to share in something with the whole group.

DISCIPLINE

FINALLY, A LAST word about discipline. The problem should not exist, but where it does exist, it exists for an ascertainable reason, and can be dealt with.

1. Where worship is meaningless to a child or group of children. Non-Christian children of the higher primary school who began attending our Sunday school in September were not ready for Children's Church until after Christmas. They attended practice period, and then had their special class. After Christmas, they and their teacher came to Children's Church, and had class when the other classes met.

2. Where there has not been careful preparation beforehand. If a leader does not understand child psychology, there may be problems, but where the right materials are chosen, the right approach made, and the children understand what worship is, they enjoy their services.

3. Where physical conditions are uncomfortable. The body, if reasonably comfortable, can be forgotten; if not, it can obtrude on us to the point of making a worshipful atmosphere impossible. Seating, lighting, etc., are studied by the wise leader.

4. Where the environment does not conduce to worship. The physical conditions may be satisfactory, but if the Children's Service is held, as it sometimes is, in an ordinary schoolroom, or in a bare room, with nothing that appeals to the eye, children may not easily be won to a worshipful mood. Beautiful surroundings, an environment that directs the thoughts to worship, can work marvels. Music is a great help, especially pipe organ music. But even in the humblest surroundings much may be accomplished towards the arrangement of an environment that will direct the children's thoughts towards their heavenly Father. A blue curtain hung as a background for a simple table, with flowers—placed on either side a picture, or a wooden cross, as desired—may transform the usual schoolroom into the semblance of a chapel.

Dornakal Cathedral Consecrated

ON THE FEAST of the Epiphany, the Cathedral Church of the Epiphany in Dornakal was consecrated by the Metropolitan of India, Bishop Westcott of Calcutta. Besides Bishop Azariah of Dornakal and his assistant, Bishop Elliott, the Bishops of Madras, Nasik, and Nagpur, and Bishop Tarafdar, assistant in Calcutta, were present.

Churchwomen in the United States, hearing Bishop Azariah in 1937, contributed toward the ten thousand dollars which the new Cathedral cost. Other gifts came from dioceses of the Church of India, from clergy and others in the Diocese of Dornakal, from Church organiza-

tions and many individual friends. One gift was nearly two hundred dollars toward the expenses of the consecration ceremonies.

The first event in the new Cathedral, except the seven-thirty service on the morning of the seventh, was the consecration on January 8 of the new Bishop of Tinnevely, the Rt. Rev. Stephen Neill. Since 1930 he has been in charge of the Theological School at Nazareth, in the Diocese of Tinnevely, and has refused previous nominations to the episcopate. Tinnevely diocese runs down from the southern border of Madras to the southern tip of India.

The Missionary Camera

Invites and Brings You Pictures
of the Church Throughout the World



TINGUIAN GENTLEMEN, members of St. Paul's Mission, Balbalasang, one of the most remote of the Church's stations in the Igeos country of Northern Luzon. Miss Dorothea Taverner who recently returned to the Philippines after furlough is the only missionary there



A Coalbin that Became A Children's Chapel

Five or six years ago a woman in the congregation of St. Paul's Cathedral, Oklahoma City, decided that something should be done to enlist, in interested activity, the younger women in the parish. Much could be accomplished by such a group if the right sort of project were presented to them.

One thing could not fail to arrest their attention: the religious instruction of their children. Gathered together at a meeting they discussed religious education and decided to form themselves into an organization to improve the Church school.

Thus St. Nicholas' Guild. At first the Guild met only specific item of betterment, in cost. In this way various every improvement they felt whileness of what they were further progress.

Before long the Guild was regularly and frequently, an attitude of the whole organization lifted to a place of prominence.

In the autumn of 1936 the entire parish house, agreed to and secured the wholehearted congregation.



members, came into being. For the approval of some certain cases considerable efforts were achieved; with appreciation of the worth-while of the possibilities of

ent organization, meeting financing the thought and the Church school was of the parish.

and the renovation of the various portion of the cost, tion of the vestry and

Under the supervision of an excellent interior decorator, the parish house was transformed from a gloomy, drab place into an attractive, delightful environment for the religious instruction of the children, and for the week-day doings of all our organizations.

Our special joy in these physical improvements is the transformation of a dark, dirty basement, into a children's chapel.

Not content with the contribution of money and the completion of projects, the women of this Guild are really giving themselves. Most of them are now actively at work, as officers and teachers of the Church school, G.F.S. leaders, and in other ways. Moreover, they have persuaded several outstanding men of the parish to serve the Church school as officers and teachers.

All this, because one devoted woman sold an idea to a group of inactive and apparently uninterested young mothers.—*The Very Rev. James Mills, Dean, St. Paul's Cathedral, Oklahoma City.*

Honey Branch Gets a Sunday School



AUNT SABRA'S PORCH at Honey Branch, three miles from Dante, Virginia, on which for three years a Sunday school was conducted. Begun with nineteen children it now numbers seventy. On Christmas 1938 the group had their first service in a room built by interested fathers on land given by Aunt Sabra's son, Benny (below, left)



BENNY KILGORE at work on the Sunday school building made possible by his generosity. He has two children in the school



HONEY BRANCH children—just a few of the seventy who attend the Sunday school. Last summer they also had a DVBS

Country Evangelism in Japan



THE REV. CHUSEI SATO seeks a site for Noshikan, farmers' community house, at Onabake, three hours from Tokyo



CLEARING THE SITE for Noshikan. This mission's aims are threefold: Christian witness through actual life as farmers; training of Christian farmers; economic aid to rural missions



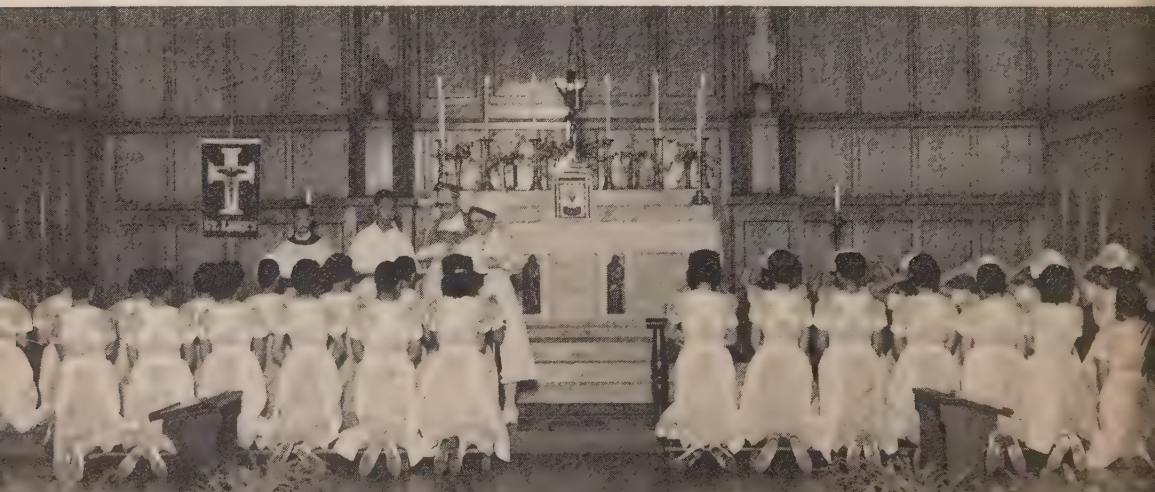
NOSHIKAN contains a chapel, housemaster's room, library, dining room, cookery, bathroom and living space for five young men. Recently a dozen farmer boys, some graduates from agricultural school, studied here for three months. They will be the leaders of their own communities



BISHOP OF PHILIPPINE ISLANDS, the Rt. Rev. G. F. Mosher (seated left center) at Synod of the Diocese of Singapore. Besides the English clergy who attended there were five Chinese and five Tamil clergymen. The Bishop of Singapore is to the right of Bishop Mosher



SIX MEN, students in Changsha's Graduate Officers' Training School, and three women brought to baptism through the efforts of a young Christian couple, with their sponsors and clergy of Trinity Church, Changsha, the oldest church in Hunan Province. *Below, Capping of Nurses of St. Luke's Hospital, Manila, in St. Luke's Church*



Working for the Lenten Offering

By the Rev. Vernon McMaster

THE MAIN OBJECTIVE of the Church school Lenten Offering is to arouse a lasting enthusiasm in boys and girls for the missionary work of the Church. To do this, many schools have enlarged their educational program and planned them more carefully. The extent of the enthusiasm thus aroused is registered in what the boys and girls are willing to do for the support of the Church's Mission through their Lenten Offerings. In small as well as large parishes and missions, in groups which are financially limited as well as those which have greater means, genuine interest is finding its expression in real work. Reports of these activities reach National Council from all over the Church. A few are recorded here.

One diocese selected the Patterson School, North Carolina, as one of the objects for its special Lenten interest. Several thousand dollars of its offering were to be allocated to the school's support since it is in the budget of the National Council. One Church school in the diocese took as a slogan *Be a Builder*. To be a "builder" a boy or girl had to have three bricks in the model Patterson School which was to be built out of Lenten boxes. Each brick was a red box with a dime in it. The results of this plan exceeded expectations. In spite of the fact that most of the children came from families of very limited means, enough bricks were contributed to complete the model school. The bricks had a value of \$31.60, an average of forty cents per member of the school. Nothing was sold to raise money. Most of the boys and girls earned their money by doing odd jobs. The total offering of that school was increased three hundred per

cent because the boys and girls had discovered a very practical way to show their interest.

In a Church school in a mission field it was decided to do more about the Lenten Offering. One of the teachers polished shoes to raise money. One class invested in a box of chiclets, a very popular sweet in that locality, and made a fairly good profit. Two classes joined forces and gave a play, clearing more than twenty dollars. Others gave a day's work—washing, cleaning, caring for children—and put their earnings in the Lenten box. Other activities were filing saws, sharpening scissors, sewing, shampooing, running errands, making candy, darning stockings, and a white elephant sale. As a result of all these efforts the Lenten Offering increased from \$35 to \$105. This occurred in a congregation of exceedingly limited means.

One large Church school used a public address system to carry on its educational program. Each Sunday there was a broadcast, the minister or someone appointed by him acting as announcer and speaker. The speaker, hidden, was heard as if he were speaking direct from some mission field. This method brought to the members of the school a story which they could understand by means of a medium to which they were accustomed.

A primary department in a Church school in the Diocese of Delaware, the diocese which has the largest *per capita* Lenten Offering in the Church, began its work early. The work done prior to Lent culminated in two performances of a play on Mardi Gras. The simple plot concerned a group of children making a trip around the world. With the scenes laid in different countries, folk songs and



BE A BUILDER slogan stimulates seventy-five children to use mite boxes to erect a model of a building for Patterson School, North Carolina. Each mite box represented a brick valued at forty cents. See page 77

dances were sometimes used by groups of children. In other cases there were comedy episodes. Each child in the department had some part in the enterprise. Since some outside assistance was needed, two classes of older girls were invited to join the cast and were given a part of the proceeds for their own class offerings.

The proceeds of the play provided only a nest egg for the offering of the Department. Throughout Lent the work went on. One small boy collected empty bottles and sold them. Another made souvenir blotters for sale. A little girl tended a neighbor's children during play. Another earned a dollar for her offering by bringing home an exceptionally fine

school report. All these schemes for earning money were worked out by the children themselves. Each Sunday enthusiasm was kept at white heat by the children telling about the ways in which they were earning their money.

Parish leaders need only arouse interest in the work of the Church. The boys and girls themselves will discover the most practical ways and means of showing their interest. Has your Lenten Offering become a routine affair? A little ingenuity and planning can transform it overnight into a real adventure for Christ and His Church in the world today. Why not try and see your boys and girls transformed into Witnesses for Christ?

• • •

¶ At the Madras Conference of the International Missionary Council, held December 13-30, 1938, the Anglicans present included twelve Bishops. Among these were one Japanese, Sasaki of Mid-Japan; three Indians, Azariah of Dornakal, Tarafdar, assistant for Calcutta, and Banerjee, assistant for Lahore; two Africans, Akinyele and Johnson, assistants for Lagos and Sierra Leone; and one Maori, Bennett of Aotearoa. There were to have been two Chinese Bishops, but, alas, they did not feel justified in leaving their country. Besides the Bishops, Madras had many other native-born from many lands.

READ A BOOK

Recommended by the Rt. Rev. Malcolm E. Peabody*

WHAT IS THE work of a downtown church? Should the Church whose people have "all moved away" be abandoned? How build the most effective program for a typical suburban parish? These are pressing questions for us Episcopalians. They are most helpfully considered by six of our clergy whose attractively printed family of pamphlets compose *The Church in Urban America* (National Council, fifty cents), recommended for reading, study, and activity in 1939.

The best thing about the series is its contemporary temper. We have talked a lot about meeting changing needs with better methods. Here for the first time a wholly changed social situation is encountered with the confident handling of modern skills. It amounts to the emergence of a new leadership in the Church. For here the insight of the expert through social studies and through the psychological approach are now laid officially at the disposal of both clergy and people. Nor are these pamphlets just the vaporings of theorists. They represent the considered thinking of capable priests who have successfully proved their conclusions in practice.

Dr. Niles Carpenter (*The City and Its People*) opens the series with an important and relevant array of none too familiar urban facts. The Rev. E. McN. McKee, rector of St. George's, New York, in *Religious Needs of City People*, carries on with a penetrating description of the pressures of a modern city and resulting human needs. Dr. Harold Holt (*City Churches and Their Problems*) adds to the analysis of five types of urban

church a suggested program for each. Anyone who wants to start or improve a parish social service program will have to consult Dr. J. F. Fletcher and the Rev. A. R. Pepper, and will be glad he did, for pamphlet four (*The Church and Its Community*) is comfortably full of nice suggestions and pamphlet five (*Some Developing Programs*) describes half a dozen places where a program is actually in hand. Bishop Lawrence of Western Massachusetts adds a convincing *Finis* in *The City's Challenge to the Church* by asking what we are going to do about it.

Those who volunteer to teach this topic are going to enjoy themselves. But they should be prepared to do some work first with the background material of the bibliography. This is not long, but reveals the wealth of contemporary study in this field and has the good sense to include periodicals as well as books. They will want also of course to supplement the list of suggested study questions with a number of their own in order to relate discussion to the special needs of their class. With such intelligent use, the pamphlets are sure to prove enormously useful. They will undoubtedly add many groups of inquirers to the company of those who never fail to use the recommended mission study material.

HERE ARE three recent books which merit reading: *World Community* by William Paton (New York, Macmillan. \$1.50); *Studies in Church Unity* with Primary Reference to the Edinburgh Report by Angus Dun (New York, World Conference on Faith and Order. 15c); and *Each With His Own Brush: Contemporary Christian Art in Asia and Africa* by D. J. Fleming (New York, Friendship Press. \$1.50).

*Bishop Coadjutor of Central New York; sometime member of National Council on which he was active in the Committee on Strategy and Policy.

ALL RACES OF MEN

Suggestions for Prayer and Meditation

Ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God. There shall be one fold, and one shepherd.

If it is true that race hatreds and prejudice have their roots in economic fears, then the first prayer must be "Thy kingdom come," God's kingdom of righteousness, justice, and security.

Looming largest in our minds are the towering national and international wars and hatreds of our time, in China, in Spain, in Germany. Let us pray for a world peace based on the will of God.

Is it easier to pray for those who are far off than for those who are nigh? While we are looking across the seas and deploring the wickedness of other men, ought we at the same time to be setting our own house in order?

Negroes—Indians—Mexicans—Orientals—and smaller groups of many races. Let us pray: that lynchings may end; that poverty and unjust discriminations may be abolished; that fair opportunity may be given for all to live decently, to develop minds and spirits, and to contribute to the welfare of all.

More concretely, let us pray and work for justice in the State we live in; for the welfare agencies of health and education in our county; for friendliness in our town.

Let us pray that the life and power of the Church may be extended everywhere, among men of every race, that they with us may learn its teaching, be formed by its discipline and nurtured by its sacraments.

OVER-RULE, we pray thee, O God, the passions and designs of men. Let thy strong hand control the nations and bring forth out of the present discord a harmony more perfect than we can conceive, a new humility, a new understanding, a new purity and sincerity, a new sense of reality, a new hunger and thirst for thy love to rule on the earth.

O God, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh; Grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, pour out thy Spirit upon all flesh, and hasten thy kingdom; through the same thy Son Jesus Christ our Lord. Amen.

The Church at Work

Pages devoted to plans and policies, activities and thought of National Council, its Departments and Auxiliaries, and the Forward Movement

National Council Reorganization Goes Forward

WITH ITS MEETING on December 13-15, 1938, in New York the present National Council finished the first year of this triennium. Some changes in the dispatch of business, recommended by the Rev. Frederic S. Fleming and tried out at this session, took away much of the necessary routine and detail from the Council as a whole and placed it in the various Department meetings, which left more Council time for consideration of policies and general questions.

Without returns from the dioceses as to what they expect to give toward the Church's Program in 1939, definite action on the budget for that year awaits the February meeting. As far as could be estimated at the December session, expected receipts from the dioceses will be about \$150,000 short of what will be needed to maintain even the present restricted work. Bishop Tucker, speaking of this in opening the meeting, said:

It seems almost certain that we shall be faced with a situation for 1939 in which the expectations will be \$150,000 below the amount needed to carry on the work of 1938. You all knew that we were likely to be faced with that situation because last year we used certain legacies and other items that do not recur which amounted to \$188,000, and even the most optimistic were doubtful whether expectations would be increased to that extent. . . .

Remember the expectations have increased every year. The Church has shown encouraging increase, but not enough. And while giving has increased, income from invested funds has declined. With good earnest work we can count on the continuation of increase in expectations but there

does not seem to be a prospect of increase from invested funds. . . .

The question is whether we should reduce the work to adjust it to the amount of money we can get from dioceses and from invested funds, or seriously consider whether there should not be some way of trying to secure money for the budget over and above these sources. If we reduced the budget by \$150,000, we might meet that reduced budget for one year but the second year we should fail to meet even that. . . .

Christ never said that this world would automatically develop into the Kingdom of God but He does encourage us to believe that through coöperative effort of God and man, working in and through His Church, this world can be transformed. . . . The National Council is responsible for giving leadership in this. If we are not here for this purpose, it is not worth while our being here at all.

People get impatient when the Church gives all its attention to matters of money and business unless in it there is the Christian idea that God's purpose is to take the kingdoms of this world and transform them into the Kingdom of God, make earth the Kingdom of Heaven.

The Council considered two opposite possibilities in connection with the 1939 budget: where to cut out work amounting to \$150,000 if this should be necessary, and where to spend an additional \$100,000 which it is hoped may be added to the budget over the 1938 total. While it is impossible to make more than general statements at this time, the cut would probably be divided in this way: \$16,480 from administration; \$1,050 from college work; \$10,500, American Church Institute for Negroes; \$36,270, domestic missions; \$85,700, foreign missions. The last

item, Dr. John W. Wood stated, would have to come almost wholly on salaries and would mean a cut of about seven and one-half per cent on top of the ten per cent cut now in effect on missionary salaries. Appropriations to institutions, etc., in the foreign field have already been so far reduced that there is not enough left to take this added reduction.

The more cheerful consideration, where best to spend an additional \$100,000, showed that fifty per cent of it, allotted to the Foreign Missions Department, would be about enough to restore half of the present ten per cent cut on missionary salaries; thirty-five per cent given to the domestic field would probably be used for special projects in Negro work and in rural work for the isolated, for Indians in two dioceses, for Mexicans, for missionary travel allowances, and for the long-awaited secretary for rural work; the remaining fifteen per cent of the \$100,000 would go to the American Church Institute for Negroes.

The overseas Missionary Bishops received latitude in the spending of their appropriations, as a result of action taken by the Council. This matter has been under consideration for some years and rescinds action taken in 1926 which prevented the Bishops from making budget adjustments without reference to National Council.

The committee report presented by the Rt. Rev. W. A. Lawrence, Bishop of Western Massachusetts, and adopted, divides the expenditures of each overseas districts into three general classes: (1) foreign salaries, children's allowances, and certain items such as insurance and taxes which are to remain as appropriated; (2) appropriations for institutions, which the Bishops are at liberty to change and adjust as they feel best, provided no change leads to increased cost of maintenance; (3) salaries of nationals, *i. e.*, the native-born clergy and other workers, which the Bishops may adjust in accordance with the salary schedules which they already have or are asked to draw up; they are asked not to decrease the total number of persons employed but they may increase the number at their

discretion. This last provision is an incentive toward increased self-support, the Bishops adding new men as local contributions increase the total amount available.

In view of the abnormally increased living costs in Japan, the Council authorizes the three American Bishops in Japan to distribute any unused balances in their 1938 appropriations as emergency grants to each member of the staff, foreign and Japanese, in amounts equivalent to three per cent of their present salaries. These grants would total \$5,100. If unused balances do not equal this amount, the Bishops are asked to distribute *pro rata* whatever balance they have. This action meets, as nearly as possible, the request made by the Bishops in Japan for some assistance in living costs.

COUNCIL REORGANIZATION

MR. JOSEPH E. BOYLE, newly appointed administrative officer, was presented to the Council. As assistant to the Rev. Charles W. Sheerin, second vice-president, Mr. Boyle is to supervise the work of the former Field and Publicity Departments now combined in one new department, as yet unnamed.

Mr. Boyle is a newspaper man of long experience. After graduating from the Kansas State University he started his journalistic career with William Allen White's famous *Emporia Gazette*. Later he joined the staff of the Associated Press, serving as editor in charge of State services in Wisconsin, Kansas, Missouri, and Texas successively, and in the Associated Press offices in Chicago, Kansas City, and Dallas. Fourteen years ago, Mr. Boyle took charge of publicity for the Diocese of Chicago, maintaining a news service for the secular and religious press, and editing the diocesan magazine, *The Diocese of Chicago*.

Reorganization of the Council's work is proceeding (see January issue, p. 39). Additional steps reported at this meeting included a change of name for two departments. The former Religious Education Department becomes the Department of Christian Education; this chiefly

because it was felt that the former term suggests Church school work only, whereas the Department's work embraces the whole scope of Christian education. The former Department of Christian Social Service becomes the Department of Christian Social Relations, a term of wider connotation and more in keeping with what the Department is doing.

Further reorganization will be reported as it proceeds. It is to be accomplished without additional budget appropriations.

CHRISTIAN SOCIAL RELATIONS

THE VERY REV. PAUL ROBERTS of Denver expressed his concern over the cleavage between groups throughout the country where class consciousness, misunderstanding, sometimes fear, tend to promote discord and tension. He felt that the Episcopal Church too often tries to appeal only to one class, is unwilling to hear labor leaders, for instance, and to learn what is in their minds. Barriers grow up and the Church has too little to say about them. At his suggestion the Council asked the Social Relations Department to make available to dioceses and parishes some study of methods by which the Church can serve more effectively as a medium of understanding and stretch a hand across these social barriers.

The liveliest Council discussion was precipitated when the Social Relations Department presented a brief resolution asking that a committee be appointed to make a study of military training in Church schools in the United States. Division of opinion in the Council seemed to reveal a lack of the precise information asked for by the resolution. It was urged by various speakers that military training not only was wholly beneficial in its effects but also tended to reduce militarism and increase pacifism. Others questioned whether, in any case, it is the task of the Church to run this type of school. Since the schools are largely diocesan or independent and are not under the National Council, it was asked whether their program can concern the Council at all, but offsetting this it was also argued that the schools do value National Council ap-

proval and commendation. The study will report facts and attitudes and will show the reasons why, for example, the famous Church schools in the East have not included military training and why other schools have felt it desirable.

Other Christian social problems discussed by the Council are discussed by the Rev. Almon R. Pepper on page 84.

PERSONAL

THREE OF THE four new Council members were present: the Rev. Albert R. Stuart of Charleston, S. C., the Rev. Everett H. Jones of San Antonio, Texas, and the Rt. Rev. Robert E. L. Strider, elected by Province III in the place of the Rev. Charles W. Shreiner, who resigned. (Bishop Strider was Coadjutor of West Virginia until January 10, when he became diocesan as Bishop Gravatt's resignation became effective.) Illness prevented the attendance of Mr. Robert V. Fleming of Washington, the Council's fourth new member.

The resignation of the Rev. T. O. Wedel, Secretary for College Work (see January issue, p. 44) was accepted with regret and with appreciation of all that he has done to make the Church more conscious of the needs of college work. He went in January to the College of Preachers, in Washington, as Director of Studies. The Presiding Bishop was asked by the Council to appoint a successor, the Council delegating to a small committee its usual confirmation of the appointment, if necessary, to allow the new man to start work before the next Council meeting.

The Rt. Rev. Frederick B. Bartlett, Bishop of Idaho, who has been part-time executive of the Domestic Missions Department, feels it imperative to give his whole time to his missionary district and is relinquishing the Department responsibility early in 1939. The Council asked the Presiding Bishop and the Department to secure a full-time Secretary for Domestic Missions.

The Council was delighted to learn that Dr. Lewis B. Franklin continuing his convalescence from severe illness, left the hospital and returned home early in De-

cember. He hopes to be able to attend the February meeting of the Council.

MISCELLANEOUS

THE FINANCE DEPARTMENT on Thursday morning brought the Council several recommendations from the Department meeting Wednesday night. Bishop Tucker, speaking for the Department, recommended an increase of salary for the Assistant Treasurer who has been carrying and will continue to carry increased responsibility. The increase amounts to \$510 a year, after deducting the fifteen per cent cut which is still effective on all officers' salaries. An increase amounting to \$425 a year was

voted for Spencer Miller, Jr., part-time Consultant on Industrial Relations, the Presiding Bishop stating that the Council expects to use more of Dr. Miller's time.

The new Division of Youth, set up at the October, 1938, meeting (see December, 1938, issue, p. 507) is now by its request to be known as the Division on College Work and Youth. The Rt. Rev. C. S. Quin, chairman, reported that the Division had the coöperation of the Council of Representatives of Youth Organizations and of the Church Society for College Work executive committee. Progress is being made toward coördinating young people's work.

The next meeting is February 14-16.

Christian Social Relations

By THE REV. ALMON R. PEPPER

THE DEPARTMENT of Christian Social Service has become the Department of Christian Social Relations. Christian Social Relations seems to express the full program of the Department. The term social service has come to have a restricted connotation in the minds of many people, which limits it to relief-giving or other activities carried on by social workers through agencies or institutions. This made for confusion in the thinking of some Church people. Sound social work, in institutions and agencies operated by the Church, will still be a major interest of the Department, as will the important subject of the proper relationship of the parish church to the work of social agencies. But the interests of the national and diocesan departments have always been wider and more varied. There is the interest in parochial social service, social legislation, relations between capital and labor, race relations, town and country life, marriage and the family. The National Council believes that Christian Social Relations is an inclusive description of this function.

A change of name is never satisfactory to everyone. This change may not satisfy all diocesan departments. Some of these have already anticipated the action by National Council and have called themselves Christian Social Relations. Some

departments now may wish to change their names; others may want to retain their old designation. We hope that the name will appeal to many of the diocesan departments and to Churchmen generally.

THE NATIONAL COUNCIL received a carefully prepared resolution from the Province of New York and New Jersey suggesting that the Department study the whole subject of the relationship of the pastoral ministry to the resources of modern social work and to report its findings to National Council prior to the next General Convention.

The resolution states that the stress and strain of modern life have created human problems of unusual depth and extent, involving emotional and personality difficulties. More and more social workers are recognizing that these problems require the skills, not only of social welfare and health agencies, but also of religion and of the pastoral ministry of the Church. Furthermore, the clergy are recognizing the need for closer working relationships with social workers.

This subject has been given much emphasis at the Graduate School of Applied Religion, the Cincinnati Summer School, at summer conferences, and at the Episcopal Social Work Conference. Several of the seminaries are now giving courses

on social work. A thorough study of this whole subject will be of benefit. The National Council authorized the Department of Christian Social Relations to make this study and the Presiding Bishop appointed as a committee: the Rt. Rev. Robert E. L. Strider, the Rev. Floyd Van Keuren, the Rev. Joseph Fletcher, the Rev. Percy Rex, the Rev. C. Rankin Barnes, the Rev. Niles Carpenter, Miss Mary S. Brisley, Miss Anna Budd Ware, Jack Stipe, and Ralph Barrow. Consultants of the committee are: the Rt. Rev. W. Appleton Lawrence, the Rt. Rev. Cameron J. Davis, the Very Rev. Hughell Fosbroke, the Very Rev. Allen Evans, the Rev. Norman B. Nash, the Rev. Everett Jones, the Rev. Don Frank Fenn, Dr. William S. Keller, and Mrs. Clinton S. Quin.

IN OCTOBER the Southern Ohio diocesan Department of Social Service gave initial consideration to the problem of German refugees and what the Church should be doing to help. A committee consisting of the Rt. Rev. Paul Jones, chairman, the Rev. Thomas Donaldson of Columbus, and the Rev. K. Brent Woodruff of Cincinnati was appointed to study the subject and prepare a program which could be promoted throughout the diocese.

This program has now been printed under the title, *Aid to German Refugees*, and has been accepted as a diocesan project in Southern Ohio. The national secretary was present at the October

meeting in Cincinnati and suggested that the plan worked out in Southern Ohio might well become the basis for a national program. To that end the Department of Christian Social Relations studied the project and recommended its adoption at the National Council meeting. The National Council approved the plan and adopted this statement:

Religious liberty is one and indivisible. When freedom of worship of one minority group in a nation is violated the religious liberty of all people is jeopardized. This spirit, when once released, is difficult to control. What began as a persecution of the Jews in Germany now threatens the integrity of the religious liberty of the entire Christian community.

Furthermore, such persecution presents a refugee problem of the oppressed with which governments as well as individuals and free associations must deal.

The National Council joins with other religious communions in deprecating these manifestations of religious persecution and urges the prayers of all Christian people that the hearts of the persecutors may be changed and that they may be brought again into the paths of righteousness and fair dealing.

Bishop Tucker appointed as a committee to coöperate with the Department: the Rt. Rev. W. Bertrand Stevens, the Rt. Rev. Paul Jones, the Rev. W. Russell Bowie, the Rev. Anson Phelps Stokes, the Hon. Francis Sayre, Miss Elizabeth Matthews, Mrs. Kendall Emerson, Miss Mary VanKleeck, Mrs. Guy Emery Shieler, and Miss Harriett Dunn.

W.A. Executive Board Meets

THE ACTION of most immediate interest taken by the Woman's Auxiliary Executive Board at its meeting in New York, December 9-12, 1938, was an effort to help create an attitude of sympathy for the persecuted Jews. The resolution, urging all Churchwomen to exert their influence in bringing about a Christian attitude toward the Jews, is in harmony with the statement adopted by National Council (see page 51).

The Y.W.C.A. branches throughout the country have been asked by their national

office to take whatever local action is possible on behalf of refugees from Central Europe. The Board recommended that Churchwomen may find a practical means of action by coöperating with the nearest Y.W.C.A. Mrs. Kendall Emerson, a Board member, represents the Y.W.C.A. on the Federal Council's Committee for Christian German Refugees; the Board asked her to represent them also, if the committee itself approved.

A letter to Paramount Pictures and to Will H. Hays, president of the Motion

Picture Producers and Distributors of America, was sent by the Board in protest against the making of a proposed film called *Invasion*. Through its representatives on the National Peace Conference, Mrs. Franklin S. Chambers and Mrs. Charles E. Griffith, the Board was informed that the script for Paramount is now being prepared by an officer in the Chemical Warfare Division of the United States Army, that it is intended to portray an invasion of the United States in all the terms of modern warfare, and is expected to cost two million dollars. The Board's letter to Paramount reads:

The Executive Board of the Woman's Auxiliary of the Protestant Episcopal Church, in regular meeting assembled, desires to express its concern at the proposed production of the motion picture *Invasion* and to suggest that such a picture would increase world tension and fear rather than serve as anti-war propaganda. Will your company reconsider its plans for the picture?

Items of equipment were approved at the December meeting for four workers in the Missionary District of Anking, China, two in Kyoto, two at the Children's Home, Canal Zone, and one each in Wyoming, Western Nebraska, South Dakota, Western North Carolina, Idaho, and Brent House, Chicago.

Plans for the Triennial Meeting of the Woman's Auxiliary start early in each three-year period. It had been suggested that some of the methods used in the national biennial convention of the Y.W.C.A. might be suggestive. Mrs. Kendall Emerson, who was until recently chairman of the Y.W.C.A. national committee on public affairs, called together fifteen secretaries of the national Y.W.C.A. board in New York, who are also Episcopalians, to meet at dinner with the Board.

The Y.W.C.A. program and convention procedures were described by Miss Mary Sims, secretary for interpretation and finance, Miss Julia Capen, secretary in the division of work with volunteers, and Miss Rhoda McCulloch, editor-in-chief of *The Woman's Press*. The program of the Woman's Auxiliary was described by Miss Grace Lindley. A

lively two-hour discussion showed that the Y.W.C.A. and the women of the Episcopal Church have much in common. The Board also spent most of the Saturday afternoon session discussing the preparation of the 1940 Triennial.

Migrants, the men and women and children whose lives depend on seasonal labor in agricultural fields, are a group now numbering many thousand. Work among them is directed by the Council of Women for Home Missions, whose executive secretary, Miss Edith Lowry, told the Board about some of the conditions prevailing among them.

An increasing number of them are native stock, neither foreign-born nor of foreign parentage. They are as a rule desperately poor, and wherever they go they are, by the nature of their existence, outside all normal community life. Local housing cannot shelter them, local schools cannot provide for their children, county health agencies cannot extend medical care to them, local parishes cannot adequately minister to them.

Their pitiful needs have been met, to a small extent, by the work under the Women's Home Missions Council, which unites the efforts of many separate mission boards. The Executive Board, which has granted similar aid in the past, voted two hundred dollars to the work, from the income of the Mary A. Hogg Fund, a legacy at the Board's disposal.

Among visitors at the Board meeting was Miss Lorna Hodelin of Guantanamo, Cuba, now a senior student at the Bishop Tuttle Training School, Raleigh, N. C., doing field work in religious education in the diocese of Pennsylvania. Miss Hodelin expressed her appreciation of scholarship aid she had received, and expressed a wish that more American Churchwomen might be interested in the Church in Cuba. Few ever visit beyond Havana and until Miss Edna Beardsley's recent visit, no national officer of the Church had visited Cuba for many years. Miss Hodelin spoke of how much help the Church Periodical Club provided in Cuba, with magazines that were passed from hand to hand until entirely worn out.

Across the Foreign Secretary's Desk

By JOHN W. WOOD

A RECENT American visitor to Cairo writes me:

The Church of England looks on the Coptic Church as the rightful force for the approach to the Moslems. As is usual the British there are fine, simple, patient, solid, thoughtful, spiritual, resourceful—with all that wealth and depth of tradition that comes from deep and unostentatious sources, which we know to be in the Old Church.

✓ ✓ ✓

ONE OF OUR missionaries on furlough from Japan, studying in Illinois, sends on this letter with a one dollar bill:

The other day I received a letter from a young Christian Japanese woman, asking me to forward to you her contribution to the China Emergency Fund. She has been reading an English copy of the Forward Movement booklet, and after seeing the words, "Help Suffering China," was moved to send something for the Fund, though she apologizes that it is not more. She felt it would reach the proper destination more certainly, and more quickly, if she sent it to me to forward. She says she is sorry for the Chinese and cannot do anything to help them, but wants to send this small contribution to the Fund, as an expression of her feeling.

✓ ✓ ✓

WHEN THE FAMOUS Rev. George Hodges was dean of the Episcopal Theological School in Cambridge, Massachusetts, he used to say occasionally to his class in pastoral theology that all clergymen ought to make frequent use of the collect for the Sunday next before Advent with the word, "Stir up, O Lord, we beseech Thee, the WILLS of Thy faithful people." He had in mind the Book of Common Prayer which contains a rubric reading:

The Minister is ordered, from time to time, to advise the People, whilst they are in health, to make Wills arranging for the disposal of their temporal goods, and, when of ability, to leave Bequests for religious and charitable uses.

Unfortunately this rubric is tucked away in the office for The Visitation of

the Sick, and perhaps does not come as often as it otherwise might to the attention of the clergy or laity of the Church. That some of our people do take it to heart is evident at practically every meeting of the National Council when the Treasurer reports upon the bequests, notice of which have been received or the bequests that have been finally paid through the estates of members of the Church who have passed into the life of the Church beyond. An unusual instance of this kind came recently in the form of a legacy amounting to \$189.86 from the estate of a Churchwoman in the Diocese of Chicago. That legacy was given, as stated by the testator, "For work among blind at St. Luke's Hospital, Shanghai." It was my happy privilege to tell Bishop Graves that the money was going to St. Luke's Hospital, in addition to any appropriation, to be used for the special purpose that Churchwoman had in mind when she made her will. St. Luke's Hospital, Shanghai, has a busy eye clinic and does a blessed work in preventing blindness. That is just what that \$189.86 will do. I believe it is still true that at a cost of approximately ten dollars United States money, St. Luke's Hospital can perform the operation and give the care necessary to restore sight to someone whose vision is being lost through the growth of a cataract.

✓ ✓ ✓

NAPOLEON BONAPARTE was once asked what was the happiest day of his life. His reply was "the day of my first Communion." Something of the same feeling must have animated the young Chinese aviator who for sometime has been receiving instruction for baptism from the Rev. S. C. Kuo in Nanking. Before the day set for his baptism had arrived he was ordered to the front. He happened to be in Wuhu, some sixty miles from Nanking. He went to St. Lioba's Mission in Wuhu to ask whether his baptism

could be quickly arranged for. The following day was set. One of the sisters of the Transfiguration asked, "Why wait until tomorrow? Why not tonight? You may be ordered away tomorrow." So he was baptized that night. When the copy of his baptismal certificate, in its Chinese translation, was placed in his hands, he said, "This is the happiest day I have ever known."

THE REV. E. S. YU is the enterprising and efficient rector of St. Peter's Church in Shanghai, China. Into the area in which St. Peter's stands thousands of refugees poured last August. Mr. Yu and his congregation organized to meet the situation and rendered unforgettable service to their needy fellow countrymen. Hundreds of people were for months quartered in the church itself. That was the only shelter available for them. Several years ago St. Peter's congregation outgrew the building. St. Peter's has on its staff four assistant clergy, and maintains work at the Chapel of the Resurrection in the western part of the city. Writing recently Mr. Yu says:

St. Peter's is not damaged but is altogether too small. From the main body to the gallery it is full of worshipers Sunday after Sunday. I just hate to see scores of people turned away every Sunday. We can do with a church for between 1500-2000

capacity. Dr. W. W. Yen, the veteran diplomat, as he is called, is our regular church attendant. Last year, even with a war which stopped most of our activities and the Resurrection Chapel work, we were glad to report that 141 persons were baptized, 107 confirmed. In 1937, the Church members gave about \$10,000 c.c. for the support of the parish. This amount was actually \$3,000 c.c. more than the year before. Our cry is, therefore, for a larger church. Our need is not a selfish one. I believe it is good for the diocese for us to have a larger church. When we have a stronger work we shall be able to support other congregations.

WHEN THE China Emergency Fund of \$300,000 is completed, it will be, I know, because of the sacrifice of many devoted people. One thinks of one of the deaconesses of the Church who has given one hundred dollars to the Fund "in memory of a dear brother." She is troubled because the China Emergency Fund is still short about \$80,000 of the amount necessary to attain the original goal. I know she is right when she says, "Surely there must be eight hundred other members of our Church who are better able to send one hundred dollars than I am." Perhaps some of these eight hundred people are readers of THE SPIRIT OF MISSIONS. Are there any others ready to follow the example of this deaconess?

Why I am Encouraged by the Forward Movement*

SINCE MY RETURN from our meeting in Memphis (see January issue, p. 47) I am convinced more than ever that the program of the Forward Movement has done much to develop an equilibrium in the Church. The leadership it has given also has done much to develop the spirit of mutuality, the like of which I have never experienced in Church work; there has been encouragement for all members of the Commission to make what contribution they may for the good of the Church; there also has been, what to me is the most important, the development of

a perspective of the Church's life, its work, and teaching.

Each meeting of the Commission I have attended impresses me more and more that it is standing for these necessary and needed motives—it is devoted to the first principles of the Church; it is absolutely faithful to the Book of Common Prayer; it is inspiring a love of the Truth more than terminology.

Isn't it possible then that through the Forward Movement we may be able to harmonize the discord? Although we do not want, or possibly are not seeking uniformity, the Movement may develop a real spirit of unity within the Church it-

*From a letter written by a member of the Forward Movement Commission.

self. It may be I am stretching my spirit of hope too far. It may be also that in this case the wish is father of the thought. At any rate it is something worth thinking and praying about.

We are on the verge, I believe, of a great evangelical awakening in the Church. God speed the day! It seems to me we should all be ready in every diocese to carry on with skill and power this movement. Forward Movement conferences, if properly organized, will probably be the first move in the direction of a great evangelical awakening (see January issue, p. 47). Every diocese should be training from eight to fifteen laymen who could speak with zeal on the religious life and the need for Christ in the individual as well as in the world.

In the Plans and Program of the Forward Movement Commission adopted in October, 1937, there is a plan for a diocesan set-up. The Commission has assumed its responsibility and it says "no

more important task could be committed to the Commission, because evangelism must ever remain the supreme work of the Church." Then in the same report it goes on to say "the development of a sense of responsibility and of eagerness on the part of the lay membership of the Church to win others is an essential part of any program to increase in Church membership and to strengthen Christian influence in the world. The place of laymen in the work and witness of the Church is a very much needed study, and to this end the Commission will encourage the holding of conferences, and in any way possible help in the planning and conducting of these conferences. It would be a fine thing to have a group of laymen ready at all times for diocesan and deanery convocations, for laymen's league meetings, and to assist in the holding of Missions." I believe that the witness of our laymen will be a big factor in the plans of the Forward Movement.

What Does "Missions" Mean to You? By FRANCES ARNOLD*

"WHAT does the word Missions mean to you?" I asked that question of two different groups of young people. The first contribution from one group was "Money"; the other volunteered "Sewing"—both in equally uninterested tones. And nobody rose up, in either group, to contradict.

How true would these same answers hold for other young people's groups, if they answered that question frankly? Is "missions" one of the great words in our language which has lost its savor, become dull and tarnished through constant use? If this is so, for both young people and adults, what can we do about it? How can we restore the spirit of adventure and sacrifice to this word "missions"? How can it become vibrant with life, rather than connoting only a dreary sense of duty, and perhaps just boredom?

Before we can really answer that question, we must clarify our goals. What are

we aiming at, in our mission study groups, with young people or adults? Support of the Church's Program, of course, but is not this support itself in reality only a by-product? Are we not trying, rather, to arouse first of all an interest in, then concern for, and finally a sense of fellowship through Christ with our fellow human beings, in every part of the world? Does not the support and enthusiasm come, as a result of this sense of fellowship which is our principal goal?

One answer to this problem (and it is a real problem, for the future of the Church and its work) is the kind of mission programs which young people's groups carry on. The same "first commandment" applies here as in every other program problem: "begin where the members of your group are." All too often we blindly ignore this, especially, it seems in our mission study programs. Here, for instance, is one group, whose leader felt that they ought to study missions, and that perhaps China would be a

*Program Adviser, The Girls' Friendly Society.

good place to begin. A friend of hers, deeply interested in the Church's Mission, was invited to speak to the group. To the speaker's horror, she discovered early in the evening that no one in the group had any but the vaguest idea about the Great Wall of China; so back into the depths of China's history she took them, for the rest of the evening.

The result?

"It was no use mentioning China or missions to them again for the rest of the year," the leader admitted. "They just weren't interested."

Yet at the same time, China was figuring in the headlines of every newspaper and newsreel of America. There was the place to begin a missions program—with China Today, about which everyone in the group did know something. The history of China or of the Church in China will undoubtedly help us to a more scholarly understanding of that country, but that is not our goal.

"It is what we are excited about that really educates us," says Mrs. Simkovitch in her book, *Neighborhood*. How can young people become excited about a country half way around the world which they may never see? The devices here are familiar enough: true false tests, to raise questions for further investigation; newspaper clippings on the bulletin board; a list of movies (newsreels and features) on the country about which you are concerned, and a plan to attend as a group; an informal dramatization; an exhibit of everyday articles of food and clothing which come from that country. All these can help to break down that "other part of the world" feeling; they force us to realize our closeness to other countries and races. They furnish a good starting point for adding to our present interest and knowledge and, under skillful leadership, we may even become excited about it.

"Missions" also needs to be made personal. One of the great dangers, in today's world, is the growing habit of considering people in the mass, rather than as individuals. We are all too prone to make the mistake of judging a whole na-

tion by the actions or principles of one small group of its inhabitants. "The Japanese are militaristic." "Hindus are ignorant and dirty." "The Negro is lazy and shiftless." Even in our mission study, there is danger of this same kind of thinking. We may no longer say "the heathen" in so many words, but we need to watch constantly lest this attitude of superiority and condescension slips into our thinking and discussions about the people to whom the Church ministers in foreign lands. Young people, especially, need to be helped to understand this much-discussed word "missions" in terms of people, whose interests and needs are similar at every point to their own.

How can this be done? The most obvious way, of course, is by the use of speakers whose personal experience has given them first-hand contacts with these people. But this is often an utter impossibility for many groups. There are substitutes, however, within the range of any group which is willing to expend a little imagination on making their plans. For instance, if there is any representative of the country you are studying in your community, by all means plan to make his acquaintance. We are less apt to think of Chinese people as different, once we have had the opportunity of knowing one of them as an individual. Failing this, try to visualize, in detail, some of the peculiar customs of the country, or to dramatize some instances in a missionary's work there. Informal dramatics, or posters, or exhibits, or a book table will all help. Learn to enjoy some of the same things the people of India (for example) enjoy: include some of their games or their native foods, their music or their poetry, in your meetings. Discover their own outstanding leaders, and learn at least a few facts about each one; watch for newspaper and magazine articles about them and keep your bulletin board up-to-date in this way. With a little imagination, people on the other side of the world, or in the rural sections of our own country, will begin to "come alive" to us in this way.

Finally, "missions" needs to be related

to today's world. It is due to the fact that it is often pigeon-holed so completely in a water-tight compartment, that many young people think of it only in terms of sewing or packing boxes. These same young people are themselves deeply concerned, and very vocal about questions of world peace, unemployment, democracy or fascism, education, and many other familiar ones. Has missions nothing to do with these? Or is the work of the Church in every country around the world closely related to just such questions as these which deeply affect the lives of the very people whom our missionaries would serve? The meeting of the Second World Youth Congress in this country last summer was a striking illustration of the common meeting ground which problems like these afford young people of all races and nations. It is as we help young people to see the relation between missions and world peace, between unemployment in this country and

a starvation wage scale in the Orient, between our concern for democracy in the United States and young India's struggle for self-government, that this sense of fellowship in a common task becomes clear. As we help them to realize that Japanese Christians are not all militarists; that Hindu Christian women leaders are taking their places in Indian politics; that tolerance and justice are the keystones not only of Kagawa's poetry but of his entire life; missionary giving as the result of such a sense of fellowship is a much stronger support of the Church's Program than that which comes only from a sense of duty.

Kenneth Latourette in his book, *Toward a World Christian Fellowship*, says, "What is needed is groups of Christians in every land bound more and more to others the world around in efforts to lift the human race to its high possibilities."

Mission study can build such groups in every parish.

Studying Missions Together

By THE REV. D. A. MCGREGOR

MOST CHURCH schools in the United States, a large number of young people's organizations, and many parochial groups of men and women will be studying about city life at some time this year. As a result of this concentration on one subject a large number of parishes will plan their mission study so that all age groups may carry on a coöperative enterprise. Whenever such a plan is carefully worked out, the opportunity is given to each age group to make its own specific contribution toward the whole project instead of each group going ahead on its own, without due regard for what the others are doing. Preliminary to the success of such a program, representatives of the children, of the young people, and of the adults in the parish must meet together to plan the whole enterprise and find out just what each age group may be expected to do. To learn about the place and the work of the Church in city life will be the underlying purpose of such a coöperative effort during 1939.

In this coöperative enterprise the children will have for their use the materials already prepared for the Church school mission study (see September, 1938, issue, p. 377). The Leader's Guide, *City Life Around the World*, contains suggestions and materials for two units, one for younger and the other for older children, together with suggestions for general activities in connection with the Lenten Offering. The study will be facilitated by the use of the special service of worship and of the poster. The children may also want to make posters and charts for display at whatever culminating meeting or service the parish committee plans.

The young people will find helpful suggestions for their study of the city in the February number of *The National Broadcast*, the monthly magazine for young people published by the Department of Christian Education. Other young people's groups will find suggestive study and activity materials in the October, 1938, number of the Girls' Friendly Society

Record. Either or both of these groups may secure additional help in the publications of the Missionary Education Movement, such as *City Shadows* by R. W. Searles (60 cents) and the *Leader's Manual* by D. G. Stewart (25 cents). As their part in the coöperative study enterprise the young people may want to present a pageant based on conditions in their own city or in city life in general. When such a pageant is presented, it will be for the whole parish and all age groups will be invited to attend.

Like the children, the adults will have study materials prepared for their use by the National Council. *The Church in Urban America* (50 cents), a series of six brief pamphlet studies on various phases of city life, (see November, 1938, issue, p. 475) provides sufficient materials

for study classes and discussion groups among the men and women of the parish. As their part in the parish enterprise the adults may want to order the lantern slide lecture, *The City*, and invite children and young people to see the pictures. This slide lecture, just completed with up-to-date pictures, rents for \$1.00 plus transportation, from Church Missions House, 281 Fourth Avenue, New York.

The parish enterprise should have some culminating meeting or service. Some parishes will want to plan something out of the ordinary. Others will bring the study to a close at the service for the presentation of the Lenten Offering. In this case the Offering will be looked upon and referred to as the concrete expression of the interest aroused through the study program.

A Divinity School for Negroes

By THE REV. ROBERT W. PATTON

THE ACTION of the Board of Trustees of the Bishop Payne Divinity School at its meeting in November to maintain the school at its present location in Petersburg, Virginia, rather than move it to the vicinity of St. Augustine's College, Raleigh, North Carolina, came before the Board of the Institute at its December meeting. After giving full consideration to all the factors in the case, the Institute Board voted

That for the preparation of Negro ministers the American Church Institute gives its support and directs its efforts toward the establishment of a divinity school to serve the whole Church in proximity to St. Augustine's College, Raleigh, North Carolina.

In addition to other considerations the Institute expressed the conviction that as an agency of the whole Church it was bound to give the most respectful consideration to the findings of the Southern Bishops as expressed in their meeting in Atlanta, February 27, 1938, and to what it believed to be the opinion of a considerable number of Bishops and other Churchmen in many sections of the country.

MRS. FRANCES WORRALL, Superintendent of St. Agnes' Hospital, was recently awarded by the United States Health Service a Certificate of Coöperative Merit for work done by the children's clinic. This is another evidence of the fine service the hospital renders the community under Mrs. Worrall's excellent leadership and by her well-trained staff.

THE COLORED Convocation of the Diocese of Florida recently established two one-hundred-dollar competitive scholarships at St. Augustine's College, Raleigh, North Carolina, to be given to a boy and a girl from that diocese annually, as a memorial to the late Mrs. Jane Cornell who until her recent death was the Executive Secretary of the diocese. Mrs. Cornell was tremendously interested in the welfare of colored people, serving on several committees seeking to establish better racial relations between Negroes and white both North and South. The white people of the Diocese of Florida also are formulating plans for a memorial in Mrs. Cornell's name which will reflect her great interest in Negroes.

Needed: A Home Missions Program By THE RT. REV. F. B. BARTLETT

SINCE A LARGE proportion of the work of domestic missions might be classified as rural in all the fields which the Church serves in America, it is well to know how rural life has been transformed, how farming has been revolutionized, and how machinery is displacing men. Country people are changing. One of the chief problems in this respect is due to the fact that more than forty-three per cent of America's farmers are tenants; and tenancy is increasing. This is particularly true of the Middle West, the Dakotas, Nebraska, Illinois, and Oklahoma, where seventy to eighty per cent of the equity in the land belongs to others than the men who till it. A trained observer writes:

The inevitable result of longstanding tenancy is the loss of ground economically and culturally. Tenants move, on an average, every three years. Before the Church can discover them, or they can get acquainted, they are gone again. Tenancy is not the only cause of rural poverty and cultural lag, but it is one of the most fundamental.

Mark A. Dawber, Executive Secretary of the Home Missions Council, who has been making a special study of the income of the people among whom our Church and other Churches work, writes:

Poverty and ignorance have always been the problem of the domestic missions task. We learn from a recent report on the income of the American people made to the President by the National Resources Committee that the national income of 1935-36, if distributed evenly, would have given each family in our land about \$1,622. But, the average income of one-third of our families was only \$471.

Domestic missions is deeply involved in the problems that obtain in this lower third of America's population, since it is in the rural sections that sixty per cent of these people live, and Frank W. Notestein of Princeton University's School of Public Affairs, reports that it is from among the poorer people in the rural sections that the country, as a whole, is now

recruiting its population most heavily.

Go through rural America and ask those who economically are constantly on the verge of poverty why they are turning away from the Episcopal Church and the other "old line" Churches. Invariably they answer, "We do not have clothes good enough to wear to that church," or they say, "there is no religion in that church," meaning, of course, that they are incapable of appreciating what they find there. Therefore, it seems that much of our problem is not only that there are millions unreached in rural America, but that there are also millions unreachable under the present method of evangelization, because their culture limits their appreciations and religious capacities.

What can be done? Can we reach these people? Some say, "No, let the 'Holy Rollers' care for the masses." But that is not the real issue. The real issue is the failure of the Church to bring together peoples between whom a very serious cultural difference exists. The Church cannot be content to ignore the economic and cultural handicaps of the rural masses. The Church cannot refuse to concern itself with the religious "poor" who were the passion of our Lord Jesus. If the Church limits its approach to the favored "best people," it is signing its death warrant. The "best people" are a class which is becoming smaller with the years. The Church must rise above its present cultural provincialism and find ways of Christian social action to raise the cultural level of the disadvantaged people of America, which is the first step toward their evangelization. If we can find a way to build an effective fellowship between our present membership and farm hands, tenants, and dwellers in rural slums, the "Holy Rollers" cannot win. The Episcopal Church has a message for town and country. To recognize the changed situation and institute a new program for the Church's mission to rural folk is a fundamental problem.

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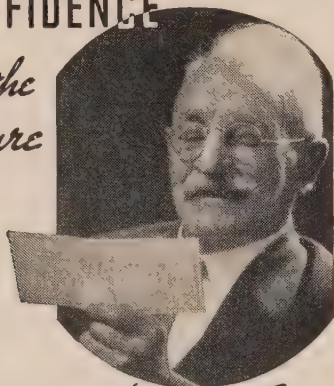
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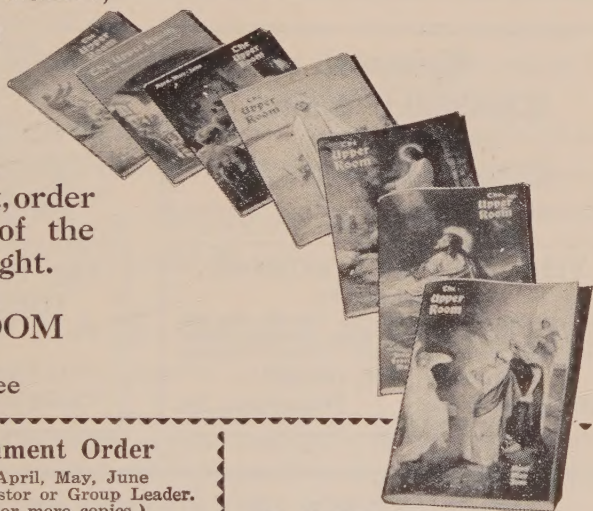
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